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EGYPT EXPLORATION FUND.

ARCHAEOLOGICAL REPORT

1898-1899

COMPRISING THE WORK OF THE EGYPT EXPLORATION FUND AND THE PROGRESS OF EGYPTOLOGY DURING THE YEAR 1898-9.

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EDITED BY

F. Ll. GRIFFITH, M.A.

WITH ILLUSTRATIONS AND MAPS.

LONDON:

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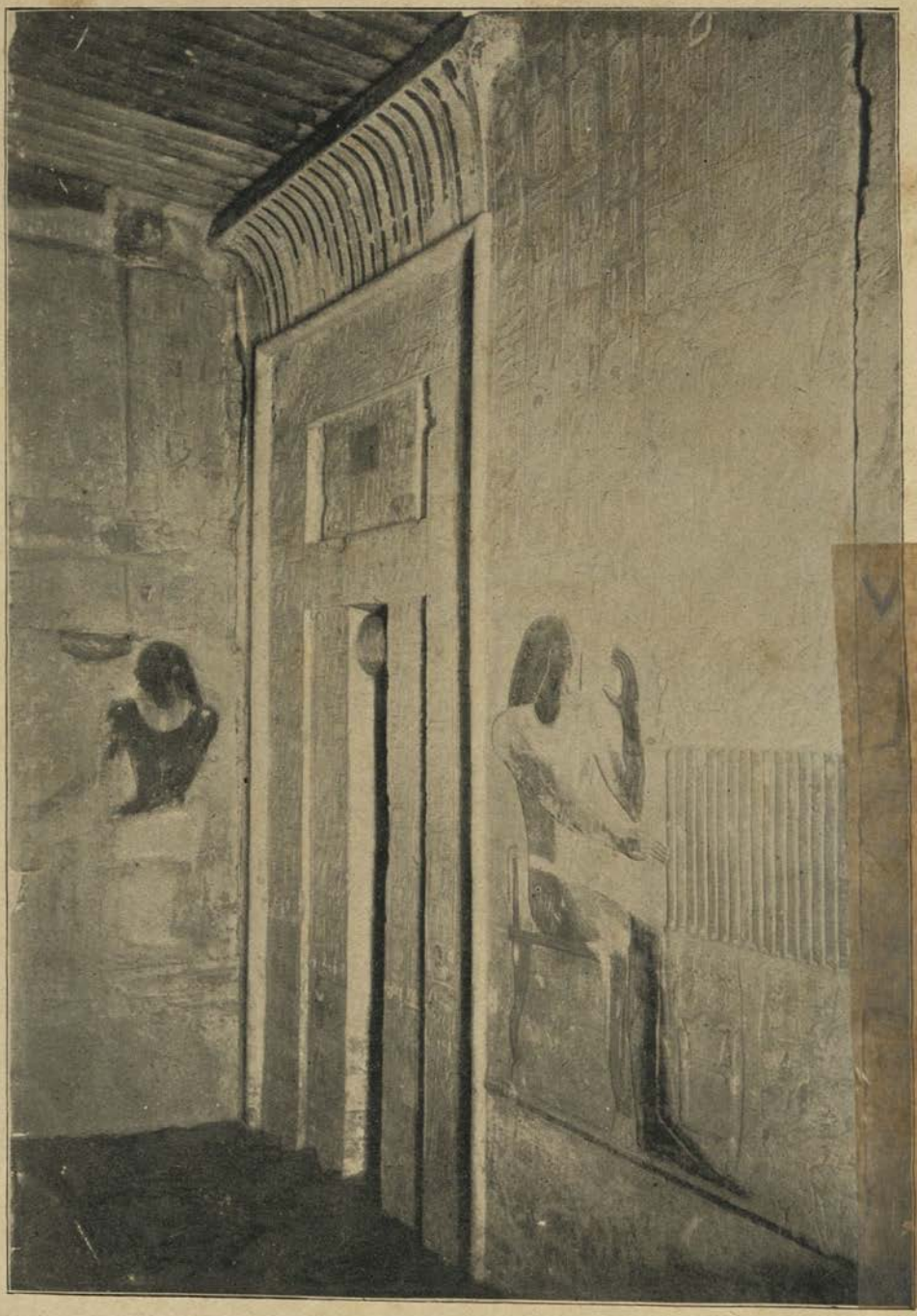
EGYPT EXPLORATION FUND



CHAMBER OF PTAH-HETEP. THE SOUTH-WEST CORNER, SHOWING A FALSE DOOR.

N. de G. D. 1900.

INNER CHAMBER OF THE TOMB OF TEHUTIHETEP AT EL BERSHEH

(Compare El Bersheh I., Pl. xxiv., right hand end, and Pl. x.).

The door to the outer chamber is on the right: a large Coptic cross is painted over the figures in the corner. The tomb has been wrecked by earthquake.

[*Frontispiece.*

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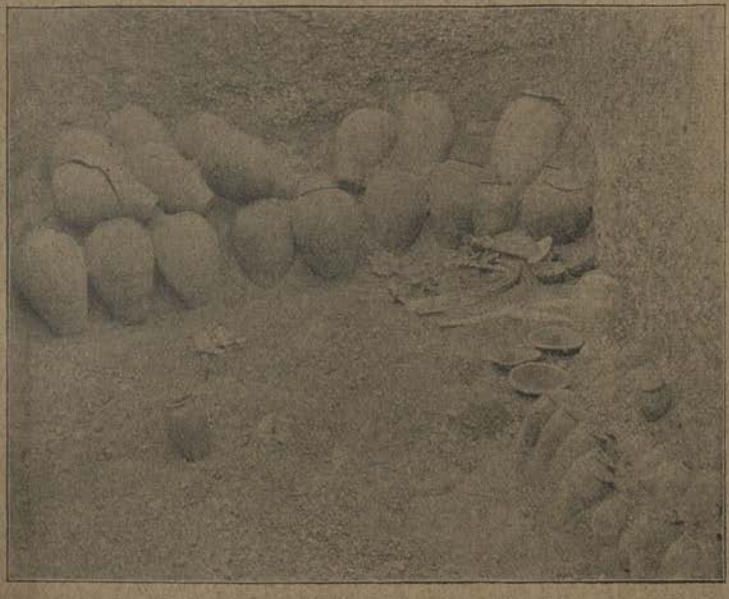
I.—EGYPT EXPLORATION FUND.



PREHISTORIC GRAVE AT ABÂDIYEH.

A.—EXCAVATIONS AT ABÂDIYEH AND HÛ.

THE excavations of the Fund this year have extended along about fifteen miles of the desert edge, between Deudereh and Hû. This ground had been the favourite resort of dealers and plunderers for ten or twenty years past; and the wide expanses of thousands of destroyed tombs showed how much had been lost at Semaineh and Hû. What these places were to the dealers ten years ago, half a dozen other early cemeteries are to-day; and it is but the wrecked remains that have to serve for our studies. There were, however, two prehistoric cemeteries and one of mixed age which had not been much destroyed, and from these we obtained most of our information; they are but a scant portion of the whole ground, yet they have served to map out the history of two great periods.

The first camp of the season was at Abâdiyeh, and from there we worked the cemeteries from about three miles to the east across to Semaineh on the west. Later we moved to Hû, and from there touched our previous work, and examined the cemeteries on to three miles west of Hû, where they had been hopelessly wrecked by plunderers quite lately. It would have been impossible for one person to have cleared half of this ground; and it was only by having a party at work that such an area could possibly be covered. Again this season, Mr. David MacIver generously volunteered to come and help us, and he worked the middle part of the district. Mr. Arthur C. Mace again gave his services to the Fund, and worked the two ends of the district. The ground nearer to our camps I mostly worked, having also to attend to photographing and working the results to some extent. Mr. G. E. Iles was with us for a few weeks, studying Arabic and helping in the work. And at our camp Miss Orme and Miss Lawes attended to drawing the marks on pottery and the new types that occurred, also doing the marking of the objects found; in which, and the general arrangement of things, my wife was also fully engaged.

The results of this thorough clearance of a region have been most useful historically. The prehistoric cemeteries were recorded with full detail of the type of every vase, numbered by the series, published in *Naqada*. And by obtaining the complete details of over a thousand graves, it has been possible to undertake the classification of the prehistoric civilization; thus reducing it to almost a historical condition by a system of sequence dates. The graves were not rich, but several objects were new to us. The disc mace heads were found with handles of ivory and horn in position. Curious clay toys occurred in some graves; a town wall with men looking over it, a figure of a seated man wearing a dagger, dolls, a hoe, a chisel, animals such as hippopotamus, sheep, crocodile, and tortoise. Many model eggs in whitened clay were buried, of all sizes from the pigeon to the ostrich egg. Many flint knives and lances were found; one piece of coarse knife accompanied three fine copper tools, axe, adze, and chisel, which were kept in Cairo. The pottery was very varied, and included many forms not yet published. In *Naqada* there were 757 forms drawn, and even these were so insufficient to describe what we found that 158 new drawings have been made. This brings the corpus of types and varieties up to 915. So far from the variations being too minutely given in *Naqada*, it was often necessary to add to them. All this work is a means to an end, as the pottery gives us far the best material for arranging the order of the tombs.

The other cemeteries have yielded a long series of tombs from the VIth to

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I.—EGYPT EXPLORATION FUND.

A.—EXCAVATIONS AT ABYDOS.

I. A Twelfth Dynasty Temple: Prehistoric Cemeteries.

The most important part of the work that fell to my share was the excavation of a XIIth Dynasty temple about a mile and a half to the south of Umm el Qa'ab. It was dated by a pair of red sandstone statues inscribed with the cartouches of Usertesen III. Fragments of cartouches with the name of this king were found in the rubbish, as also a broken cartouche with the name of Amenemhat III. There was no indication of any other period, either earlier or later, in the building of the temple, which was no doubt destroyed not long after it was constructed, and used as a quarry from which stone could be taken for the sumptuous erections of later kings.

The greater part of the plan could be traced from the brick walls, which remained intact to an average height of about three or four feet.

The main entrance was on the eastern (river) side, to which access was given by a sloping causeway. The central portion of the building occupied about a third of the whole inner area, and had been paved with stone, of which a considerable amount still remained. The remaining two-thirds were taken up by elaborate series of chambers, fourteen on the south side and fifteen on the north, most of which communicated with one another by small doors. In several of these chambers stone bases were found in position, with socketed holes for the reception of wooden pillars, and some of them at least had been roofed with a star-patterned ceiling.

In the central area, the western side, where sanctuaries must have stood, had been all destroyed, only the great blocks of the stone floor remaining. The ground plan of the eastern side was however almost perfect, and showed that in this part there had stood a fine fore-court of sixteen-sided proto-Doric columns, fourteen in number. Seven stood on the north and seven on the south side of the main entrance, making a front of eight columns facing the entrance, with a depth of four.

Of the court which must have immediately followed this, nothing

remained but the round base of a column and a vacant socket, in which no doubt stood an Osiris pillar.

An elaborate arrangement of drains traversed the whole building and led off the water to the exterior walls, whence it fell to the ground through stone channels let into the thickness of the wall. The entire plan of the building was recovered, with the exception of the rear-court and sanctuary buildings of the central area.

I also excavated two small pre-historic cemeteries, which yielded the usual classes of objects. Their especial interest was that they were of two widely different stages in the long prehistoric period, the first quite early, about 35-45 of Professor Petrie's sequence dates, the second much later, the majority of the graves falling after 70 in the sequence dating. The entire middle period was absent. Consequently the relative antiquity of various classes of objects was firmly established, and a good foundation was given for anthropometrical distinctions. It had been especially desirable to get good series of skeletons so clearly differentiated in period as to admit of being classed respectively as indisputably of the earlier and indisputably of the later period. These cemeteries therefore afford the material for determining the vexed question whether the changes in the culture and habits of the prehistoric inhabitants were or were not due to the influx of an alien race.

DAVID RANDALL-MACIVER.

II. THE LATER CEMETERIES.

The late cemetery worked last winter at Abydos is situated half-way between Umm el Qa'ab and the old temple enclosure, and consists of a series of mastaba tombs dating from the XVIIIth to the XXXth Dynasties. The plans of these tombs form an interesting series. Those of the XVIIIth are very elaborate, regular miniature temples, with several courts or chambers, and, in one or two instances, a pillared forecourt. Behind the pit-chamber, and connecting with it by three doors, there is usually a narrow passage; this is probably the serdab of the mastaba, for in one such passage, just opposite the middle door, was found the fine squatting statue here figured. After the XIXth Dynasty the tombs became less pretentious, dwindling to little more than a pit with a retaining wall. Somewhere about the XXVth Dynasty, however, a new style of mastaba came into fashion. This consisted of one, or more usually two, arched underground chambers, connecting with pits and surmounted by a dome, and

it must have presented on the surface much the same appearance as a modern Arab *weli*.

These mastabas had all been plundered anciently, and re-used; and in modern times many had been partially or completely worked out by Mariette, and more recently by Amélineau. The tombs of three new historical personages were found:—Pisebkhanu, son of Ra-men-kheper, of the XXIst Dynasty; Ast-n-kheb, daughter of Shabaka, of the XXVth; and a new queen, Pa-apt-ta-mer, probably of the XXIInd. A large granite stela with chiselled out cartouches of Nefer-hotep, of the XIIIth Dynasty, was also found in this cemetery.

Of smaller finds the more important, besides the statue already mentioned, were:—a limestone shrine, containing the figures of Maat-men-ra-m-heb and his wife Urt-nefert; a fine stela of the new prince Pisebkhanu; a lintel of Pepen-anhur; a glaze kohl pot with animal figures in relief; and the head of a beautifully modelled limestone statuette.

A. C. MACE.

N.B.—Professor Petrie's own work at Abydos during the last season has been fully described by himself in *The Royal Tombs of the First Dynasty*, which is already in the hands of subscribers.

STATUE OF SI-TEP-AHU, FROM ABYDOS.

B.—ARCHAEOLOGICAL SURVEY.

A LARGE tract of country extending from above the Faiyûm to Asyut had been marked out as the scene of operations for the year. It was proposed, however, to confine our attention to monuments of the Ancient Kingdom, and the labour was still further circumscribed by the previous work of the Survey at Beni Hasan and El Bersheh. An expedition had also been made to Sheikh Said and to Dêr el Gebrâwi in 1892-3, but little of the material then gathered lends itself to our new methods of work. In pursuance of the programme, I left England for Egypt early in December, 1899, and the necessary official permit having been granted with courteous co-operation and despatch, I was able to leave for Sheikh Said on December 17.

Sheikh Said lies on the east bank of the Nile, opposite the town of Mellâwi el Arîsh, and just south of the village of El Bersheh. At this point, going southward, the limestone cliffs, which have been running parallel to the river at a considerable distance from it, come down by a sudden approach to its very banks. For about a mile, indeed, there is scarcely room for a track between the foot of their precipices and the water's edge. Then as suddenly they recede, leaving room for the great plain of El Amarna. The range which fringes the east bank is divided into two parts by a ravine, at the mouth of which are the *débris* of an ancient settlement of workers in stone vases. North of this the hillside is honeycombed with burial chambers hewn in the cliff face in two irregular tiers. The tombs in the upper range are apparently the later in date, small, uninscribed, and hopelessly broken down. On the lower level tombs occur of greater proportions and pretensions, and in scarcely so lamentable a condition. Seven have inscriptions and scenes which show them to have belonged to high officials under the Vth and VIth Dynasties; three appear to have been princes of the Hare Nome—the XVth of Upper Egypt. (Khmenu, the capital of this province, was situated on the opposite bank: its name still survives in that of the village which has replaced it, Eshmunên). Particulars of the titles of the dignitaries were given by Mr. Newberry in the Archaeological Report for 1892-93, and need not be repeated here. The names of Khufu, Teta, Pepy, and Userenra occur in them. The tombs are decorated by means of bas-reliefs and incised hieroglyphs, except in one case where fresco has been employed. The sculpture, however, besides being in an indescribable state of decay, defilement, and ruin, is, for the most part, of very poor execution.

The tomb of Urarna the younger is a happy exception in the last respect; and what survives from the havoc which ancient tomb-breakers, early Copt and modern Arab, have wrought, awakens keenest regret at its present state. A series of agricultural scenes which occupy the west wall of the chamber are especially admirable, and, despite the ill-treatment they have experienced, will furnish a valuable addition to our limited stock of Old Kingdom sculpture. I regret to say that this wall has been badly mutilated since Mr. Carter drew it in 1892. The Copts, following their usual practice with serviceable tombs, converted this among others into a place of worship by throwing its two chambers into one, hewing out an apse, plastering over the sculptures which it did not suit them to destroy, and painting Christian emblems upon the plaster. The lower part of a fresco, representing the victory of a hero on horseback over a dragon, attests that considerable artistic merit was occasionally achieved by these iconoclasts. Their work in its turn had been covered over by unsympathetic successors. Though most of the overlying plaster had been removed from the sculptures by time and by my predecessors, much still remained, so that the necessity of cleaning these and other walls, and painfully deciphering the poor relics of this desolate necropolis, accounts for the greater part of the two months spent there. Such work is more obligatory than interesting, and in proportion to its tediousness imposes the duty of obviating any repetition of the labour by other workers. My task would have been heavier but for the excellent service done by Mr. John Newberry in surveying this site in 1892.

I was too closely engaged to devote any time to exploring the district. A fellah gifted with extremely keen eyes, however, sold me his long-hoarded acquaintance with a monument which had hitherto eluded the search of Egyptologists. It is another of the stelae which Akhenaten engraved upon the cliffs to mark the boundaries of the domain round the capital which he founded in the plain to the south, and is on the south side of the mouth of the ravine before mentioned, high above the ruined chapel of the lady Zebayda. It is in a very broken condition, but will be published if the inscription (originally in about forty horizontal lines) is found to be of interest. The cliff to the south of the ravine has also been freely used for sepulchre, but nearly all the chambers are now quarried away. As they appear never to have been inscribed the loss in this case is not great.

By the middle of February the work here was ended, and I proceeded to Minyeh, and spent a few days in visits to the east bank from that centre. Only one small remnant of Old Kingdom work of any value appeared to

have been spared at Zâwyet el Meyitîn, but I obtained some valuable material from the very interesting group of rock mastabas at Tehneh (IVth to Vth Dynasties). An immediate publication of these tombs is promised by a former worker on the site. Our material will therefore be held back for the present.

The richest site in our district was known to be the remote necropolis of Dêr el Gebrâwi, situated on the north side of the extensive bay of cultivation which occupies the east bank just below Asyut. Although little visited, it can be reached without difficulty from Ebnub. It divides into two groups of tombs; the easternmost lying right above the little Coptic village of Dêr el Gebrâwi, the other midway between this and the bold cliffs of Gebel Qurneh to the west. The tombs are hewn in the face of the cliff just under the summit of the mountain, which is both steep and lofty at this point. I established myself among the tombs of the eastern group on March 23, and proceeded to copy by tracing the frescoes which cover the walls of the two large tombs that give such value to the site. They are the burial places of the princes Aba and Zau, both of whom were "great chiefs" of the nomes of *Du.f* (the local nome) and of This. They appear to be father and son, but it remains uncertain which has the priority. It appears from a biographical inscription in the tomb of Aba, which unhappily is much defaced, that King Merenra had given him the rank of prince over this district. Both Aba and Zau were priests of the pyramid of Pepy II., so that they are in chronological succession to the occupants of the tombs at Sheikh Said. The frescoes have suffered little yet from the hand of man, though natural causes have made it a matter of much difficulty to obtain an accurate copy of the tomb of Aba. The scenes are of considerable interest: the depiction of artificers at work, of the punishment of offenders, and of the varied fish in the pools being especially careful, while the numerous explanatory inscriptions contain much that is of more than ordinary importance alike to the archaeologist and the grammarian. Frequent mention is made in them of the goddess Mati and her unidentified place of worship.

The remainder of the tombs are uninscribed or in ruins; only a few retain so much as fragments of their brief records. Those of the western groups are of much less interest and sadly broken down. The cliff was appropriated by later ages for their more disorderly sepulchres, and the frescoes of the few tombs of the Ancient Kingdom were obliterated by a thick wash of lime. It is only by the disappearance or removal of this that the records of the early past have been recovered. They contain no mention of the reigning monarch, but show that among their

owners were three princes of the *Duf* nome, Asa, Henqu, and a second Asa, as well as a *ha*-prince, Kheteta. This is perhaps the chronological order, as it corresponds to a marked decadence of style. For the same cause we may judge this group to be later than that to the east, and assign it to the dim period succeeding the VIth Dynasty. By clearing off the lime wash in the tomb of Henqu, a biographical inscription was revealed of which the greater part was still legible. There are remains of about one hundred tombs, but five only retain inscriptions. (For further particulars of these tombs consult the Report for 1892-93.)

Seven weeks were devoted to the work of copying the two large tombs in facsimile, and securing the rest of the material from the two groups. As the summer was by this time well established, and I had been working single handed through the winter, I was obliged to leave unvisited many places of minor interest in the large field allotted to me. As the result of the season's work, ample material has been gathered for two memoirs of the Survey. One will be devoted to the tombs of Sheikh Said, the other to those of Dêr el Gebrâwi, and it is intended that both shall be in the hands of subscribers before the close of 1901.

N. DE GARIS DAVIES.

II.—PROGRESS OF EGYPTOLOGY.

A.—ARCHAEOLOGY, HIEROGLYPHIC STUDIES, ETC.

CAIRO is becoming more and more a great working centre of Egyptology. The Cairene Museum, founded by Mariette for Said Pasha over forty years ago, and soon to be installed in a worthy and convenient building, has grown to be by far the most important Egyptian collection in the world. From the ports of Egypt flow forth streams of antiquities: never were the excavators more busy; from Cairo also proceed the authorizations to excavate, and the toll taken on the results is a heavy one. Upon the efficient and single-minded administration of archaeology in Egypt hang great issues for science; workers of all nationalities, therefore, will consider it a happy event that the reins of government of the Department of Antiquities were last year handed, for the second time and after a long interval, to the ablest of contemporary Egyptologists, Professor Maspero. His administrative power has already wrought very great improvements in the working of the archaeological machinery, and his energy has produced fresh activity in all directions. Apart from this, the French Mission Archéologique has just been domiciled in a fine new building close to the new Museum at Kasr-en-Nil; the French Government endows it with a considerable annual grant, and the appointment of a new director will infuse fresh life into it. French Egyptology enjoys every official and semi-official privilege and encouragement. It is to be hoped that it will not fail to rise to the height of its responsibilities, and remove any reproach of lack of care in its work, and of thoroughness and convenient arrangement in its memoirs; for excavation, when unaccompanied by personal superintendence and exact record, is often little better than destruction.

A new organ, *Annales du Service des Antiquités*, has been established for the record of official explorations and discoveries. The crying want of an Egyptological reference library in Cairo has now been happily supplied by the acquisition for the Museum of the very complete library that belonged to the late Professor Ebers. An important step was taken last year by the Public Works Department in regard to the safe-keeping of

the monuments by the appointment of two highly qualified European inspectors: viz. Mr. J. E. Quibell as inspector for the district extending from the sea to Quft in Upper Egypt, and Mr. Howard Carter for that extending southward from Quft into Nubia.

M. Maspero thus enters upon his second administration in some respects under singularly favourable auspices, and it is hoped that his new accession to power will mark the beginning of a new epoch in the official Egyptology of Egypt. But a Herculean task lies before him. It includes the completion and publication of the Museum Catalogue and the transfer of the collections from Gizeh to Kasr-en-Nil; the preservation of the temple of Karnak, where columns falling and a pylon giving way threaten irreparable disasters; and, most important of all, the restriction of excavations to scientific work under the attentive supervision of experienced and active men whose aim is knowledge, and not merely to stock sale-rooms and museums. Such are the problems, or some of them, that confront the new director of the antiquities of Egypt. We wish him all success in his efforts to cope with them.

Looking to the work in Egypt of other nationalities we note the commencement of a purely American enterprise in excavation, on the right lines though hitherto not very successful. The German work at Abusir progresses steadily under Schaefer's direction, and Professor Petrie's diggings at Abydos worthily sustain the best traditions of the Egypt Exploration Fund. This site promises to be the most fruitful ever undertaken by our Society. The royal tombs prove to be still rich beyond expectation, and the value for scientific purposes of the material already recovered has been greatly enhanced by the promptness with which it is being published. Outside Egypt, Berlin this year gives us Professor Sethe's treatise on the Egyptian verb, a monument of solid erudition and philological acuteness, the importance of which can only be understood by those who have seriously wrestled with Egyptian grammar. Sethe's work seems almost to prove that the Egyptian language originally belonged to the Semitic group, though it early lost the most distinctive characteristics of that group. The first instalment of Mr. Newberry's long-expected publication of the private tombs of the XVIIIth Dynasty at Thebes promises to put the student at length into possession of an adequate record of those marvellous monuments.

The Disaster at Karnak.

Borchardt presented an illustrated report on the fall of columns in the hypostyle hall of Karnak on October 3, 1899: *Sitzungsberichte Berl.*

Akad., 1900, 58. Mr. Quibell kindly supplies the following from M. Maspero's official report :—

"On October 3, 1899, eleven columns had fallen and five (Nos. 23, 26, 32, 44, 46) had received serious damage. It was necessary first to take to pieces the columns in danger and to clear the ground, then to examine and fortify the foundations, then to put up the columns again.

"A commencement was made with Nos. 26 and 46. Legrain arrived on December 11, and made a great bank of earth round No. 46 so as to raise a differential pulley high enough: the abacus was removed on December 29, and then the half drums, each five tons in weight, were removed one by one. By January 10 No. 46 was reduced to a stump six metres high, the top of it at the level of the bank of earth. No. 44 was next attacked, and was taken to pieces in twelve days.

"At this point the Caisse de la Dette gave a special credit of £2600, and emboldened thereby, the Director-General ordered that the three remaining columns should be removed. No. 26 presented peculiar difficulties, being attached to No. 17 by an architrave of fifteen cubic metres, weighing 37½ tons; this was further covered by two blocks weighing 4½ tons. As this work was just commencing a new alarm came from the pylon of Rameses II. This pylon as early as 1884, in M. Maspero's first period of directorship, had given cause for alarm, and some measures of conservation had been taken. On October 3, 1899, two columns had fallen against the north half of the pylon. In the middle of December some blocks fell and some fissures appeared in the masonry; the wall also began to bulge at a point 8—10 m. above the ground. On January 19 quite a small avalanche of stones fell in the passage between the court of Taharqa and the hypostyle hall, and the two overhanging beams, remains of the lintel, tipped over so as nearly to lose equilibrium. The Public Works Department now sent Manescalco Bey, who proposed a plan to hold up the pylon; this, with modifications suggested by Mr. Somers Clarke, and afterwards by M. Ehrlich, is the scheme that has been carried out. It comprised an iron footing for the S.E. corner, wooden shoeing between the two halves of the pylon, and a wall of bags of sand on a stone basis on the E. side. The danger, should the pylon fall, is of course very serious; the shower of stones might upset one or two columns, which would, in their turn, upset others, and the whole hypostyle hall might be reduced to ruins.

"An additional grant of £1600 was asked from the Caisse de la Dette. M. Ehrlich, an engineer employed at the time on the dam at Aswan, was asked to come and take charge of the work on the pylon, leaving Legrain

free for the work in the hypostyle hall. Ehrlich suppressed the ironwork at the S.E. corner as unnecessary. The wooden shoeing between the two halves of the pylon (a work which gave much trouble, as the wooden joists had to be elaborately adapted to the curved and irregular surface of the walls) was finished by May 14.

"The buttress on the east side was reduced from the original plan, and has been made 11 m. long and 11.85 m. high. Cement and pebbles were poured into the crevasses; the overhanging blocks of the lintel were supported by beams strengthened with iron. On May 23 the winter's work was closed."

See also an illustrated article in *Or. Litt. Zeit.* iii. 66, 244.

Mr. Quibell also reports on the progress of the Gizeh Catalogue:—

"MM. Pierre Lacau, C. Edgar, and H. O. Lange have joined the staff in place of MM. Chassinat, Quibell, and Reisner, who have resigned.

"Lacau has worked on the sarcophagi of the Middle Empire, Edgar on Greek and Roman monuments, while Lange and Schäfer have together made the catalogue of the Middle Empire stelae.

"Von Bissing has worked on faïence and stone vases, and on the Aahhotep jewellery.

"Considerable changes of plan have been made as to the form in which the catalogue is to be published. The original plan had been to use lithography, as in the text of Lepsius' *Denkmäler*, but it is now decided that most of the volumes at any rate shall be printed, and that photographic plates shall be used as much as possible. It is believed that the shortening of the descriptions will compensate for the extra cost of the plates. Further, the printing will proceed as rapidly as possible until the arrears are disposed of. Crum's volume of Coptic, von Bissing's catalogue of bronzes, and Chassinat's catalogue of the coffins of the priests of Amen are already in the press.

"The moving into the new Museum will necessarily delay the work of the Catalogue to some degree, but the Director-General will leave series under study to the last; and the number of cataloguers will be reduced: no appointment will be made when Lange returns to Copenhagen at the end of the year."

The report of Prof. Erman to the Berlin Academy on the progress of the Egyptian Dictionary down to the end of the year 1899, states that

Prof. Brugmann has temporarily filled the place of Prof. Steindorff upon the Committee during the absence of the latter on his travels. Bollacher, Borchardt, J. H. Breasted, and A. H. Gardner have been added to the working staff. The bulk of the work accomplished is due to the efforts of the German staff, but Lange in Copenhagen, and Walker in London, have made solid contributions; and Breasted of Chicago has commenced work. In all, 4934 extracts have been copied, making 96,472 word-slips, of which about 53,000 have been arranged. A letter from Berlin states that most interesting results are already being reached in classifying the slips.

F. Legge reports on the Egyptian section of the Orientalist Congress held at Rome: *P. S. B. A.* xxi. 263.

For the first time a separate guide for Egypt has been published in the series of the *Guides Joannes*. It forms three volumes, and contains numerous plans and illustrations. It seems a very thorough guide, and is edited by the Egyptologist Bénédite, with help from several specialists; notably, the section on Arab art is entirely due to Herz-Bey.

We may here notice Mr. John Ward's pleasantly-written *Pyramids and Progress*, with its abundant illustrations, as a guide to actual or would-be Egyptian travellers.

The *Archaeological Report* for 1898-99, was reviewed by MAX MÜLLER in *Or. Litt. Zeit.* iii. 55, and by PIEHL, *Sphinx*, iii. 181. The latter has also reviewed the new edition of Baedeker's Egypt, *Sphinx*, iii. 178.

EXCAVATIONS AND EXPLORATIONS.

For the following section, regarding chiefly the official work of the Department of Antiquities, we are again indebted to Mr. Quibell:—

"About 600 objects have been added to the Gizeh Museum in the last twelve months. The most important of them outside those coming from excavations is perhaps the stela of Nectanebo I. from Naucratis, naming the city. It is two metres high, finely worked in black stone. The Museum is indebted for this fine piece to the generosity of H. H. Prince Hussein Pasha Kamel.

"The following is a list of the excavations made with the permission of the Committee of Archaeology:—

Borchardt, for Berlin Museum: at Abu Sir, and also (in the summer, 1899) at El Lahun (Kahun).

Petrie: at Abydos.

Gayet: at Sheikh Abâdeh (Antinoë).

Reisner, for University of California: at Dêr, Kuft, el Ahaiwah.

Marquis of Northampton: at Kûm el Ahmar, opposite Minieh.

Steindorff: at Siwa and other oases.

Grenfell and Hunt, for University of California: at Umm el Baragat.

Ahmet Bey Kamal and Yessa Todros: at Dêr el Bersheh.

Chassinat: at Dendereh.

Barsanti, for Gizeh Museum: at Sakkareh, Zawayet el Aryan.

Copying work was also done by Clédat at Meir (in tombs found last year by Chassinat), and by Davies at Dêr el Gebrawi, &c.

"The Abu Sir excavations, besides clearing up the plan of the Ra sanctuary, yielded a great number of inscribed blocks. The number actually catalogued was above 1300, but a large proportion of these were single hieroglyphs or portions of signs; the number of really fine blocks was about forty. Some of these depicted scenes of the Sed festival; a partial list of nomes was also of great interest.

"Thirteen fine blocks of these bas reliefs were added to the Gizeh Museum. It is curious to see from these that the Kom el Ahmar maces also evidently depict Sed festival scenes.

"Gayet, at Antinoë, obtained a certain number of fine plaster headpieces from mummies of Roman period.

"Reisner, Lythgoe, and Green searched the desert above Kuft for the cemetery of the city, but without success; they obtained some evidence for the belief that the dead of Kuft were buried just outside the city in ground now covered by cultivation. On the high desert, a camp where flints were worked was found, and elaborate maps were made by Mr. Green. At Dêr el Ballas, tombs and houses and the foundations of some large brick building were dug out; no sensational discoveries were made, but the elaborate care bestowed on the common objects found will probably result in some additions to knowledge. At El Ahaiwah a small cemetery of the archaic period has been examined.

"Ahmet Bey Kamal found at Dêr el Bersheh, in the well-known group of tombs, some wells untouched in modern times. From one of these (which I had the fortune to see on the day it was opened) two large coffins of the massive wooden type of the XIIth Dynasty, a box for canopic vases and no less than eighteen model boats were obtained. From another well came two wooden statuettes of nude negresses of a curious bow-legged type,

models of food offerings made of cartonnage, small vases of green faïence, &c. Accounts of these excavations are to be published in the *Annales du Musée*.

"Chassinat has cleared the small temple of Isis at Dendereh.

"Barsanti has restored and protected from the weather the mastabas of Shesha and Assa, north of the pyramid of Teta; they had been excavated by Loret.

"The tomb of Ptahhotep has been cleared and rendered accessible to tourists; it is provided with a lantern, and the use of candles will not be permitted.

"At Zawyet el Aryan the galleries of the princesses (?) have been found and thirty-two chambers cleared; all were empty. The *couloir* and a chamber in the centre of the pyramid were also cleared without result; no name, no coffin nor other small monument was found.

"Most of Barsanti's work, however, was spent on the ground near the pyramid of Unas. On the N. and E. sides the pavement was found; on the N. side several blocks of the outer casing (limestone); on the E. side the chapel, almost entirely destroyed. On the S. side three huge wells were found in a row, to the S. of each of them being a smaller well. At the bottom of the larger wells (huge excavations like "Campbell's tomb") was a chamber constructed of limestone blocks, the door being to the S., and entered from the smaller well. One of these tombs, that of Psamtek, was of especial interest as being unfinished. The walls of the chamber were covered with pyramid texts, carved but left unpainted; at various points notes in black ink in demotic had been written by the overseer. The base of the chamber was nearly filled with a huge limestone coffin, in size comparable to the sarcophagi of the bulls in the Serapeum. The lid had not been let down, but stood supported on six little pillars built of limestone blocks: between the tops of these and the lid traces of cloth pads and wooden wedges were still to be seen. Inside the limestone coffin lay another, of mummy shape, made of hard black stone. This was the middle burial. To the E. was that of Pa-du-en-ast, similar but finished; and to the W. that of Tha-en-hebu. On the mummy of this was found a valuable series of gold amulets of very minute work. All these three burials were of the Saite period.

"The old galleries of the pyramid had been cut through in sinking these wells; nothing has as yet been found in them. The entrance, not yet cleared, is at the N.-E. of the pyramid."

For the following section we are indebted to Mr. J. Garstang:—

THE EGYPTIAN RESEARCH ACCOUNT.

"A site at Abydos, near the Shunet-ez-Zebîb, was selected by Professor Petrie for last season's excavations. It proved to be a burying ground of the XIIth to XVIIIth Dynasties, with a few later and more elaborate tombs. There were not many burials of obviously different dates in one chamber; and even the plunderers of Roman times had not completed their work, leaving a dozen or more burials quite undisturbed, from which some interesting groups of objects as well as jewellery were obtained.

"The best pieces found were (1) a complete stone door-frame, inscribed, of Amenemhat-renf-senb; (2) a limestone stele of Zaa, recording his birth in the 26th year of Amenemhat II., and his military service in foreign lands under Usertesen III.; (3) a serpentine figure in civil dress, exquisitely detailed, curiously inscribed behind and on the base in hieratic; and (4) a blue marble dish, with figures in relief on the base of two monkeys climbing in opposite directions towards the rim. This last object was naturally selected for the Cairo Museum, but was kindly lent until the winter for exhibition and illustration—a precedent speaking well for the new order of things.

"Among other inscribed relics found may be mentioned also several fine steles, chiefly XIIth Dynasty or just later; and a limestone sarcophagus, in many fragments but nearly complete, with a curiously bungled inscription of Nekhta, regulator of a priestly order. There are also other statuettes, notably one of Mut-sent, seated, and a pair figure of about XIIIth Dynasty from the same chamber. An octagonal column about eight feet high is inscribed down one side with the *Seten-di-hetep* formula [to Up-wat] for the *ka* of Ren-senb, royal treasurer; and a table of offerings, well carved, bears a similar inscription for Pepa, superintendent of the North Land. There are several groups of canopic jars (XXIInd to XXVIth Dynasties); one set of alabaster, bearing the name Zed-Anhur-auf-ankh, Priest of Amen, are of unusual vase-forms.

"Among the non-inscribed objects may be mentioned several carved pieces of ivory: in particular, a small round box with short legs, having in three panels the figures of an ape, an uraeus, and Bes; and a pair of castanets, which, put together, resemble a lotus—these also are to be returned to the Cairo Museum. There are also many small objects in alabaster, blue marble, and serpentine, some being of delicate form and outline.

"But it is the grouping together of objects with those from their respective tombs that seems likely to yield most interesting and useful result.

In ten or twelve cases small vessels of blue marble, for example, are found uniquely in association with XIIth (or XIIIth) Dynasty groups. In no case does this material appear before the XIIth Dynasty,—a result agreeing with the conclusions arrived at by Professor Petrie and Mr. Mace after an examination of their tomb-groups from Hû. Speaking for this cemetery at Abydos only, we arrive at the following conclusion after a careful examination of the finds: the working of blue marble, though not uncommon in domestic vessels of the XIIth Dynasty, seems to have become rare with the increasing rarity of the stone, until it was used for small ornamental forms only; and finally, in the XVIIIth Dynasty, it disappeared entirely.

"A terra-cotta figure, originally a bottle—which unbroken must have been about seven inches high—dated quite definitely to the time of Amenhetep II., is also of exceptional interest. The head is broken away, but the body is otherwise complete. In the left hand are two small jugs of a type found also in the Greek islands, the presence of which is attributed to Phoenician influence: they have long thin necks, with handles, and rounded bodies. In the right hand is what seems to be a larger jug of similar design, though longer in the neck and showing no handle. In the same tomb were found actual jugs of the same pattern, reposing in the sarcophagi of two undisturbed burials; and nothing from the tomb suggests any mixing of dates, while there are several royal scarabs of the same period from it. In this same group occurs another vessel of terra-cotta, obviously similar in influence of form and pattern to a "hedgehog vase" found in the adjoining cemetery by Mr. Mace, which thus also becomes dated approximately to the XVIIIth Dynasty, although without evidence it would have been classed with the Greek types prevailing in the XXVIth Dynasty. The result is surprising as well as interesting—but not more so than the discovery of Aegean pottery in Ist Dynasty tombs."

Very complete reports of a semi-official character on work done in Egypt during the past winter are printed in the February and July numbers of the *Or. Litt. Zeit.* (iii. 66, iii. 244), with a full account of progress made at Karnak.

GEBEL ABU FODEH. In *Annales du Serv. des Ants.* I., 1, Legrain publishes archaeological notes made here in 1897.

KARNAK. Sayce reports discoveries made here. *P. S. B. A.*, xxii. 77.

THE SÛDAN. In *Proc. Royal Soc.*, lxv. 333, Dr. Budge prints a brief account of explorations among the pyramids of the Sûdan, giving some

interesting particulars about the construction and present condition of these little known monuments. Following Sir N. Lockyer's suggestion, he especially sought to obtain the precise orientations as a possible means of dating by precessions. Dr. Budge propounds a theory that these pyramids fall into three groups, the earliest of them dating from the age of the XIIth Egyptian Dynasty, the second from B.C. 1200-700, and the third being much later. Whether he has other reasons than the orientation in support of this revolutionary theory does not appear.

MEMOIRS ON EXCAVATIONS.

QUIBELL and PETRIE, *Hieraconpolis*. The fourth memoir of the Egyptian Research Account contains forty-three plates of the objects found in Quibell's excavations, with brief explanatory notes by Prof. Petrie. The remainder of the plates, and the full descriptive text by QUIBELL, will be issued in the next volume. These plates of the unique and very remarkable antiquities discovered in 1897-8, are exceedingly welcome.

PETRIE'S memoir, *Dendereh*, is varied in contents as were its predecessors. It contains inscriptions dating from the Old Kingdom, very many from the period between that and the beginning of the Middle Kingdom—the most important of these being texts of the Book of the Dead on the coffin of Beb—; and there are also some demotic inscriptions. The antiquities found, of various ages, are numerous and important, and the memoir gives an interesting list of animals identified by Mr. OLDFIELD THOMAS from their remains found in certain catacombs. Dr. GLADSTONE supplies a report on the metals, and on the metal of the bronze statue from Hieraconpolis.

PETRIE has already published the most important results of his last season's work at Abydos in a memoir entitled *The Royal Tombs of the First Dynasty*, Part I. Several other royal tombs remain to be examined after Amélineau's excavations. The memoir contains all the material found by Petrie relating to the early kings.

DARESSY, *Annales du Serv. des Ants.* i. 17, describes the results of excavations in 1897 at El Bersheh, in graves and tombs of the Middle Kingdom, at the foot of the hill, at the top of the hill, and in the hill side. The last were the most productive, yielding many funerary boats, &c.

SCHÄFER, in *Ä. Z.* xxxvii. 1., prints a report on the first year's work on the Old Kingdom temple to Ra at Abu Sir; about one-third of the task contemplated was then accomplished. Nearly one-half of the platform had been cleared, but the great heap of rubbish around the pyramid or obelisk-

base itself was hardly touched. Some specimens of the fragments of sculpture are published, portraying a Sed-festival under Raenuser of the Vth Dynasty, who was the builder of the temple.

Deshasheh is reviewed by Moret, *Sphinx*, iii. 170; Quibell's *El Kab* by Maspero, *Rev. Critique*, September, 1899; *The Ramesseum and Ptahhetep* by Maspero, l.c. In the last review Maspero notes that Mariette had a description of the Memphite mastabas nearly complete for publication, and some of the plates ready, but the MS. being damaged by the great inundation of 1878, it was destroyed by the author in a fit of discouragement (alas!). The existing publication, *Les Mastabas*, is from the beginnings of a second redaction. *The Temple of Mut in Asher* is reviewed by G. Foucart, *Revue des Études Anciennes*, ii. 150, as is also Quibell's *Ramesseum and the Tomb of Ptahhetep* in *Rev. Arch.* xxxvii. 171.

PUBLICATION OF TEXTS.

THEBES. A thick volume of text (vol. iii.) to Lepsius' *Denkmäler* has just been issued; it is devoted entirely to Thebes, both E. and W. banks. Vol. ii. is not yet issued.

KARNAK. Fragments of annals of the priests of Amen—XXI-XXIII Dynasties—engraved on quadrangular pillars now almost destroyed; restorations under Tiberius of sculpture and inscriptions of Usertesen I.; votive statue of Antefaa, dedicated by Usertesen I.; Greek graffito on a ram: all published by LEGRAIN, *Rec. de Trav.* xxii. 51.

Description of the sculptures of a temple of Osiris, with the inscriptions, —the original chamber built and decorated by Osorkon II., its facade afterwards forming the back wall of the second chamber, added and decorated by Shabataka and Ameneritis of the Ethiopian Dynasty—; list of objects found in the excavation: LEGRAIN, *Rec. de Trav.* xxii. 125.

A stela of Thothmes III. found in Legrain's excavation of the temple of Ptah, is published by MASPERO, *Comptes rendus*, 1900, 113. Partly defaced by Akhenaten, the stela was re-engraved by Sety I. It recorded the rebuilding in stone of the little brick temple, and its endowments.

DRAH ABU'L NEGGA. Completion of memoir on the tomb of Sennefer ("Tomb of the Vines"): VIREY, *Rec. de Trav.* xxi. 137; xxii. 83.

Under the title, *Life of Rekhmara*, Mr. NEWBERRY has published the first instalment of the finest and most interesting private tomb belonging to the New Kingdom in the Theban necropolis. Whether one looks to the accuracy and completeness of the copying, the handiness of the plates, or the utility of the concise text, one perceives that the book marks the beginning of a new era in the publication of the Theban tombs. Though

complete in itself, the volume is really intended to be the first of a long series to include the whole of this great tomb, and either the whole or the most interesting portions of many other tombs of the XVIIIth Dynasty of which Mr. Newberry has made tracings and copies.

Stela of Tehuti found in the Marquis of Northampton's excavations, very important for the description of monuments erected by Tehuti for Hatshepsut: SPIEGELBERG, *Rec. de Trav.* xxii. 115.

DENDEREH. Inscriptions found in the course of Petrie's excavations (1898): PETRIE, *Dendereh*, memoir of Egypt Exploration Fund.

MEIR. Inscriptions from tombs: CHASSINAT, *Rec. de Trav.* xxii. 73; with notes on the necropolis—LEGRAIN, *Ann. du Service des Antiquités*, i. 65.

SAḲḲAREH. First part of the memoir on the tombs of Ptahhetep and Akhethetep; contains the hieroglyphs and scenes from the chapel of Ptahhetep: DAVIES (Archaeological Survey of Egypt Exploration Fund).

A long series of texts from the pyramid of Pepy I. are re-published by BISSING and BORCHARDT, *Ä.Z.* xxxvii. 103. They find them to have been twice altered; first the writing was in the first person, then in the third, then specifically in the name of the deceased king. In the original the position of the alterations is very clear, but the first and second texts are of course seldom visible.

The second livraison of the supplementary plates to Lepsius' *Denkmäler* continues the Old Kingdom tombs of Gizeh and Saḳḳareh.

GIZEH MUSEUM. Historical stela of third year of Amasis: DARESSY, *Rec. de Trav.* xxii. 1.

NAUCRATIS. A stela from this site has been presented by Hussein Pasha to the Cairo Museum. It is dated in the first year of Nekhtnebef, and grants to Neith the tithes of the Mediterranean import tolls (?) on the Canopic branch, and on property "in Per-meryt (harbour city) which is called Kart," or "Nu-Kart" (i.e. Naucratis). MASPERO, *Comptes rendus*, 1899, 793.

FLORENCE. Text of the Middle Kingdom: PIEHL, *Sphinx*, iv. 15. On Shabtis: PELLEGRINI, *Bessarione* 43-4, i.; cf. WIEDEMANN, *Or. Litt. Zeit.* iii. 251, for the persons to whom they belonged.

PARIS. Stelae from the Serapeum, in the Louvre: CHASSINAT, *Rec. de Trav.* xxii. 9.

BRUSSELS. Statuette of a priest of Athribis: CAPART, *Rec. de Trav.* xxii. 112. Group of the XVIIIth Dynasty, id. ib. 105.

A number of monuments relating to historical personages have been

published, especially by Mr. Newberry, who often adds bibliographical notes, viz. :—a new King of the XIIIth Dynasty, Amenemhat Senbef, titles on cylinder from Gebelên: NEWBERRY, *P. S. B. A.* xxi. 282. Sennefer, mayor of Thebes under Amenhetep II.; Sennefer, treasurer of Hatshepsut and Thothmes III.; Vezîr Khay; Vezîr Paser; Senmut, architect of Hatshepsut; cylinder of the Vezîr Ankhu in Hay's MSS., id. ib. xxii. 59-64. Hapû-senb, for a very short time Vezîr of Thothmes II., id. ib. xxii. 31. Statue of User, Vezîr under Thothmes III., id. ib. xxi. 306. Stone vase of Ptahmes, high priest of Memphis, id. ib. xxi. 305. Statues of Hapu, father of a Vezîr of Thothmes II., and of Min-nekht, superintendent of granaries of the same king, id. ib. xxii. 148.

Stela of Paser, at Antwerp: CAPART, *Rec. de Trav.* xxii. 110. Bead of Vezîr Teta-nefer; bead of Paser, id. ib. xxii. 112. Fine statue of Setau, Prince of Kush, at Mulhausen (with photograph): JACOBY, *Rec. de Trav.* xxii. 113.

HIERATIC.

In Pl. i. of *Aus den Papyrus der Königlichen Museen*, Berlin, a small sample is given of Old Kingdom hieratic on a papyrus from Elephantine.

O. MÖLLER publishes as his doctorial thesis pyramid texts contained in a late hieratic papyrus at Berlin. These, though full of scribal blunders of all kinds, contain some valuable variants of text or spelling, and help to complete texts that are incomplete in the pyramids themselves.

Dr. BUDGE has published in colour for the British Museum two remarkable copies of the Book of the Dead (Hunefer and Anhai), a copy of the Book of Breathings in facsimile and photograph (Kerasher), and a copy of the Book of the Dead in photograph (Queen Nezemt); also the text in type of the early papyrus of Nu with one photographic plate: *Book of the Dead, Papyri of Hunefer, etc.* Reviewed by WIEDEMANN *Or. Litt. Zeit.* ii. 412.

TURAEFF publishes a highly cursive text of the XXth Dynasty (the Papyrus Prachoff) in photograph and autograph; the description is in Russian.

MAX MÜLLER publishes an ostracon in the Museum of New York, *Rec. de Trav.* xxii. 103; and a hieratic text in the British Museum *Mitt. d. Vorderas. Ges.* 1900, 1. He also reviews Spiegelberg's publication of hieratic ostraca from *The Ramesseum*, *Or. Litt. Zeit.* ii. 377.

GOLÉNISCHEFF prints errata to the text of his papyrus of the Voyage to Syria: *Rec. de Trav.* xxi. 227.

VON BISSING gives a new reading of the inscription on a vase from the E. E. F. Memoir *Tell el Yahudiyeh*, Pl. viii., *Ä. Z.* xxxvii. 86.

MR. NEWBERRY has published an excellent Catalogue of the Amherst Papyri. The important and varied collection of hieratic documents at Didlington Hall was formed by the present owner for the most part many years back, but only a few pieces have already been more or less discussed. The thanks of all Egyptologists are due to Lord Amherst, who has spared no expense in making the publication worthy of the collection. The plates include fragments from the Berlin stories of Sanehat, the Sekhti, &c. Among them are also facsimiles of the Lee Papyrus of the conspiracy against Rameses III., of the Amherst Papyrus of a robbery from the royal tombs, also of the tracings made by Miss Harris from a perfect papyrus relating to tomb robberies. The last is a fine example of the cursive hieratic of the XXth Dynasty, and the extent of the now shattered original in the British Museum is here shown in colour. A curious hieroglyphic papyrus, very finely written and illustrated, contains geographical material and belongs to a group of which Lanzone has lately collected other members in the plates of his *Papyrus du Lac Moeris;* one of these, it may be observed, is now in the Rainer collection at Vienna. Of Books of the Dead there are four attributed by Mr. Newberry to the early part of the New Kingdom, but not collated in M. Naville's great edition, and there is at least one exceptionally fine specimen of the later period. The Coptic will edited by Mr. Crum is mentioned elsewhere. The Greek and demotic papyri are here only summarily catalogued.

DEMOTIC.

PLEYTE and BOESER, in the 34th Livraison of the *Monuments Égyptiens à Leide*, publish thirty-four plates of a papyrus of proverbs recently acquired by the Leyden Museum. The publication is by lithography only, but seems to have been very carefully effected.

GRIFFITH, in the Atlas to the *Stories of the High Priests of Memphis*, publishes photographic facsimiles with hand copies of the new demotic story in the British Museum.

HISTORY.

The third and last volume of Professor MASPERO'S great work on the Ancient History of the Oriental Nations, with sub-title "*Les Empires*," is completed. The author must be congratulated on the completion of an

immense task which probably no other specialist could have undertaken. The English translation is also published, by Mr. McClure, and is entitled "*The Passing of the Empires.*"

F. G. FLEAY has written a book, entitled "*Egyptian Chronology*, an attempt to conciliate the Ancient Schemes and to educe a Rational System." The author is not an Egyptologist. He ingeniously manipulates the numbers of Manetho, &c., but no amount of ingenuity can settle Egyptian chronology at present. Reviewed by GRIFFITH, *English Historical Review*, January, 1900, 139.

MAHLER, in *Or. Litt. Zeit.* iii. 202, writes on astronomical contributions to Egyptian chronology, with special reference to the opinions expressed in Lehmann's chronological work, *Zwei Hauptprobleme*; he notes, by the way, a numerical mistake in the latter which led the author to further errors.

BORCHARDT, in *Ä. Z.* xxxvii. 89, has written a paper of the highest importance in a variety of ways. A large find of business documents of the XIIth Dynasty was made last year at Kahun in a rubbish heap lying just outside the area excavated by Professor Petrie in 1888-9. All these papyri belong to the correspondence and business of the temple. Large numbers of letters and orders for goods and offerings were found; but the most important discoveries were made in the temple accounts and journals. To judge from the published examples, the documents would seem to be of a rather earlier date than most of those in the Petrie collection, the greater part being written in the reign of Usertesen III., while the Petrie papyri date chiefly from the reign of Amenemhat III. and his successors of the XIIth and XIIIth Dynasties. Already Borchardt has recovered many important facts from this source. One papyrus gives a reign of nineteen years to Usertesen II., thus affording confirmation of the reign-lengths in the Turin Papyrus and fresh evidence of the utter untrustworthiness of the figures in Manetho. The same document shows that the year of the king's death was counted to that king, and that the dating for the reign of the new king commenced at the beginning (1st Thoth) of the next year. But perhaps the most interesting of all the documents are those having reference to the festival of Sothis, which must have been celebrated annually at the heliacal rising of the star. This took place on the sixteenth day of the fourth month of winter "in the seventh year"—probably of Usertesen III., though it might conceivably be placed somewhat earlier or later. The generally received theory of the Egyptian calendar deduces from this new evidence the date B.C. 1876-2 for this "seventh year." By calculation from another Sothic date in the reign of Amenhetep I. this would give only 200—210 years for the interval

between the end of the XIIth and the beginning of the XVIIIth Dynasty. Important evidence exists against the possibility of so short an interval in the large number of royal names—about 150—which the Turin Papyrus seems to assign to this period, as well as in the fact that Manetho attributes six dynasties to it. All the evidence from the time itself is, however, so obscure that the new date may be accepted at least as a working hypothesis. If we were to throw back the date to another Sothic period (1360 years) it would give a total interval of 1560 years between the XIIth and XVIIIth Dynasties. This seems excessive, the lengths of reign for kings of the XIIIth—XVIIIth Dynasties preserved in the Turin Papyrus being short—mostly only three or four years, the highest twelve. Borchardt also quotes H. Wallis' opinion that the slight development of art between the Middle and New Kingdoms forbids us to imagine that there was a long interval between them. The new Sothic date cannot be admitted as final evidence, for a slight alteration of the calendar such as Maspero postulates in his *Les Origines*, or *Dawn of Civilization*, pp. 209-210, would throw out the calculation entirely. The Egyptians, moreover, were careless and inaccurate. DE RICCI, *Rev. Arch.* xxxv. 338, has a note on the subject.

LIEBLEIN on Dynasties VII.-XI.: *Rec. de Trav.* xxi. 216.

ROST, the reading "Kachares" for Lachares: *Or. Litt. Zeit.* iii. 29.

STEINDORFF has written a popular historical monograph on the XVIIIth Dynasty, touching lightly on the earlier periods. It is enlivened by a multitude of interesting and well-chosen illustrations, and provided also with map and index, but is without bibliographical references. It may be remarked that the price of this handsome book—*Blüthezeit des Pharaonenreichs*—is only four shillings.

M. NAVILLE, *Z.A.Z.* 1899, 48, says his last word in the discussion as to the succession of Thothmes I., II., III. Writing from Der el Bahri itself, with most of the evidence upon the original monuments close around him or within easy distance, he decides that Sethe's theory of the succession (*Archaeological Report*, 1897-8, pp. 26-7) is impossible, and that the old arrangement of Lepsius and De Rougé is correct. The re-engraving of mutilated cartouches is due in all cases to Rameses II., who restored the names of Thothmes II. and Thothmes III. Rameses never restored the name of Hatshepsut, though sometimes he would re-engrave the name of the god Amen when it had formed part of the queen's cartouche. Hatshepsut's name and figure were chiselled out of the monuments by Thothmes III. after her death. Akhenaten attacked the name and figure of Amen. Rameses II., restoring the latter, in some

cases inserted in the defaced cartouches of Hatshepsut, whose rule he did not recognize, the name of her predecessor Thothmes II.

M. Naville's opinion, supported as it is in the main points by many who have visited Der el Bahri, is naturally of the greatest possible weight in this question. His theory would seem to account for all the facts. Professor Sethe's theory, constructed on the evidence of drawings, notes, and very ambiguous texts, required above all things testing by the evidence of the actual handiwork of the destroyer and restorer upon the original monuments. A brilliant and clear-sighted philologist too readily frames an elaborate theory, invoking archaeology upon book-evidence only, without sufficiently realizing the nature of the evidence required to prove it, unless he has worked face to face constantly with the material remains. There can be little doubt that Sethe's theory is in the main finally condemned. It has, however, received considerable support in the Berlin school, and Steindorff's *Blüthezeit* is strongly influenced by it.

M. Naville also considers (*Rec. de Trav.* xxi. 201) that Thothmes II. was father, not half-brother, of Thothmes III.; also that Thothmes III.'s reign while Hatshepsut was alive was only nominal, and that he began to count his regnal years from after her death.

BREASTED, *P. S. B. A.* xxii. 96, deals with an episode in Thothmes' campaign against Megiddo, and in *Ä.Z.* xxxvii. 123 attempts to determine the length and season of the first campaign by the festivals mentioned. The Syrian campaigns seem generally to have taken place during the summer. The first campaign should be from about April 17 (on the frontier) to Oct. 9 (return to Thebes).

In *Ä.Z.* xxxvii. 130, the same writer shows that the figures of the sons of Sety I. represented in the bas-reliefs of Karnak as having been present in the campaign of Sety's first year, are due to later insertions. He concludes that Rameses II., who had few scruples, wished to represent himself as chosen to succeed his father from the beginning of the latter's reign; but that as a matter of fact he was of little importance in his early years.

GROFF, *Rec. de Trav.* xxii. 136, describes the final identification of the name of Merenptah at the Gizeh Museum, in the presence of witnesses, on the mummy which had been attributed by Loret to Akhenaten.

MAX MÜLLER, *Or. Litt. Zeit.* iii. 81, proposes to read "Thosoris" for "Thoueris" in Manetho as the name of Queen Ta-usert.

HASTINGS, *P. S. B. A.* xxi. 280, writes a note on a date in the XXIInd Dynasty; controverted by READ, ib. 309.

DARESSY has succeeded in reading a much-worn stela of Amasis II.,

showing that in his 3rd year he fought and defeated Apries at Andropolis (?). Greeks are referred to as forming the army of Apries. Wiedemann had been disposed to dispute the fact of this contest for power, which was recorded only by Herodotus with his usual freedom of representation. *Rec. de Trav.* xxii. 1.

SCHÄFER, *Ä.Z.* xxxvii. 72, points out a passage in the Vatican inscription indicating that Darius I. re-organized the medical school at Sais.

WIEDEMANN, *Or. Litt. Zeit.*, iii. 171, deals with historical personages mentioned in the rock graffiti at the First Cataract.

MASPERO, *Comptes Rendus*, 1899, p. 132, publishes a female head from a colossal group believed to have represented Antony and Cleopatra in the Egyptian style. It was found at Alexandria in the sixties. M. Maspero believes it to be a real portrait of Cleopatra, and the only one known beyond the coins. He remarks that the bas-relief portrait of Cleopatra purporting to be from Dendereh, and well known by photographs from the cast, is really an Isis or Hathor to which a modern moulder added the cartouche of Cleopatra.

Earliest Historical Period.

The earliest historical period has received a great amount of attention during the past year. The tendency has been to deny that the king of the tomb at Naḳadeh was Menes, and Professor Petrie was against that identification until the evidence which he himself collected at Abydos appeared to confirm it strongly. The publication of *The Royal Tombs of the First Dynasty* will probably induce most Egyptologists to accept the identification as extremely probable. SPIEGELBERG, *Or. Litt. Zeit.* iii. 123; cf. 190, writes on the so-called Menes tomb, and WIEDEMANN gives notes on the "Naḳadeh period" (Naḳadeh marking the locality of the tomb of Menes), *ib.* 85. F. LEGGE summarizes the recent discoveries at Abydos and Naḳadeh, *P. S. B. A.*, xxi. 183. MASPERO reviews Amélineau's *Fouilles d'Abydos*, 1895-6 (*Compte rendu in extenso*), and the same writer's *Tombeau d'Osiris: Rev. Crit*, Sept., 1899, 209.

WIEDEMANN contributes an article on the earliest inhabitants of Egypt to the *Umschau*, 1899, 764, 785.

MAX MÜLLER writes on the position which these early kings must occupy in the series of dynasties, giving readings of inscriptions, *Or. Litt. Zeit.* iii. 3, and discusses the Manethonian names of the first three dynasties, *Rec. de Trav.* xxii. 97. The publication of *The Royal Tombs of the First Dynasty* and of *Hieraconpolis*, by vastly increasing the material for investigation, leads one to hope that next year many positive results

will have been obtained and generally accepted as to a period which a few years ago was practically a blank.

In *Hieraconpolis*, Part I., Professor Petrie divides the earliest relics found by Quibell into two groups. Two royal names, Narmer and the Scorpion—which perhaps denote only one king—belong probably to a dynasty before Menes, while two others, Kha-sekhem and Kha-sekhemui, may belong to Dyn. II.

In the *Royal Tombs of the First Dynasty*, PETRIE assigns two other names from Abydos, besides Narmer, to the period before Dyn. I. He also finds provisional equivalents for each of the first eight kings in Sety I.'s list, confirming by new evidence the identifications of Sethe, Erman, Borchardt, and Maspero. The most clearly identified are Menes himself, the founder of the Dynasty, and Usafais, Miebis, and Semempses at the end of it; the last of all, Bienekhes, is also pretty well fixed. For the identifications of Athothis, Kenkhenes, and Uenephes there is little direct evidence, but the fuller material to be expected from next season's work may supply it. Perabsen and Khasekhemui are placed by Prof. Petrie in Dyn. II. It had been supposed that at the burial of an early king the royal tomb, with all its valuable contents, was ceremonially burned. This view is now shown to be completely erroneous. The numerous plates reveal much that is interesting concerning the construction and arrangement of the tombs, and illustrate the pottery, stone vessels, stelae, ivory carvings, inscribed jar-sealings, etc. Several specimens of cursive writing were found.

GEOGRAPHY.

DARESSY, *Annales du Serv. des Ants.* i. 44, would identify Dionysias with El Yauta, at the extreme west point of the Faiyum Lake. He publishes a late hieroglyphic boundary stone found there.

LEGRAIN, *Annales du Serv. des Ants.* i. 73, finds in the work of a French traveller an account of catacombs at Tuneh full of ibis and ape mummies, and concludes from this that it was the necropolis of Hermopolis. In that part of Egypt he notes that the great cities have their funerary city where the road from the former to one or another of the oases enters the western desert. These routes still exist, and are an aid in fixing the relations of one ancient site to another. He would place the Upper Egyptian Tanis at Tanouf, with its necropolis at Galdeh. His reference to the Aphroditopolite nome, with its capital Tebtí, is unintelligible here, as it lay much further south, near Abydos.

Umm el Baragat, in the south of the Faiyum, a site excavated last year

by Mr. Grenfell and Mr. Hunt for the University of California, revealed a town reaching back to the XIIth Dynasty. Its Greek name was found to be Tebtunis.

WRITING AND LANGUAGE.

SETHE, *Das Aegyptische Verbum in Altaegyptischen, Neuaegyptischen und Koptischen.* This is one of the most important works that has ever appeared in any branch of Egyptian philology. It forms at present two large volumes, but a third volume, containing the indices, is to appear later. This long expected work by one who is still a young scholar,—though well known to be the best Egyptian philologist that has appeared since Prof. Erman made his *début* in 1875,—is a complete Thesaurus of verbal forms, so far as the very liberal selection of texts consulted by him goes. The classification both of the roots and of the conjugational forms agrees to a great extent with that in Erman's little Egyptian Grammar, a work which in spite of the difficulties inherent in the subject, and of drawbacks in the arrangement, is a marvel of philological insight. But Sethe has succeeded in improving the classification considerably, discovering new forms and redistributing old ones. The Egyptian verbal forms elude any but the most careful search owing to their vocalization not being marked in the writing. A strong triliteral root is the most immutable thing in hieroglyphs: it is of little use to examine its inscrutable features. But a root belonging e.g. to the class of *tertiae infirmae*, obscure though it be, is apt to betray some secrets. The roots with a weak radical generally lose or begin to lose this weak radical at some period during the course of their history, and this phenomenon introduces grave complications. Sethe has followed out the history of a multitude of such roots, and by his insight into the language and firm grasp of it he seems to have attained almost to finality in his classification. Fairly complete lists of roots belonging to the different classes are given in the first volume, and the verbal forms and their employment in the second. A considerable proportion of the bulk is of course due to Sethe's having to establish principles by argument; and nearly 200 pages of the first volume are occupied with general considerations of Egyptian phonology, the values and interchanges of the alphabetic signs in Egyptian words, etc.

Erman had already pointed out the correspondence of the "pseudo-participle" to the Semitic perfect. Now, Sethe has shown that whereas in the roots of the verbs biliterals preponderate in late times this was due

to the loss of consonants, and that in the early texts the vast majority of these roots are triliteral, while all the verbal ones were originally triliteral. Erman considers that the Egyptian language was Semitic in origin, having been imposed on an African race by a horde of conquerors from Arabia. The native population—perhaps speaking the mother language of modern Nubian—adopted the language of their conquerors, but quickly modified it in the process, so that the Egyptian vocabulary offers few clear points of comparison with the Semitic. Grammatical gender (masc. and fem.), triliteral roots, and the perfect tense—all as in Semitic—seem in themselves to establish the relationship claimed by Professor Erman, who however advances many other proofs in support of these.

The publication of this book has been the occasion of a paper by Prof. ERMAN, read before the Berlin Academy (*Sitzb.*, 1900, 317), on the inflexion of the Egyptian verb: a summary of present knowledge, with several important points of difference from Sethe. Erman's verdict is naturally the one for which we especially look: probably no one else is prepared to give a comprehensive opinion on this difficult and by no means small subject. Further, in the Berlin *Philol. Wochenschrift*, July, 1900, 914, he reviews the book from another stand-point, sketching the course of the newer developments of grammatical research, and thereby showing the significance of Sethe's work in this department.

The book has also been reviewed by MASPERO, *Rev. Crit.*, 4 Dec. 1899; by EISENLOHR, *Sphinx*, iii. 228, and by GRIFFITH, *Or. Litt. Zeit.* iii. 182. Sethe does not touch the demotic verb. It is therefore highly satisfactory to find, as the present writer has done, how admirably Sethe's treatment of the verb in New Egyptian fits the forms and usages in late demotic.

An Egyptian Grammar for beginners has been written in Hungarian by ED. MAHLER; cf. WIEDEMANN, *Or. Litt. Zeit.*, iii. 267.

PIEHL, *Sphinx*, iv. 58, produces what may be early examples of a suffix *t* for the 1st sing. fem.

MASPERO, *Rec. de Trav.* xxi. 197, compares the pronoun *Θm* 2nd sing. fem. with Berber forms. GARDNER, *P. S. B. A.* xxii. 37, gives a derivation of the relative adj. *nty* from *n*.

PIEHL gives examples of and discusses rare or misunderstood words, *Sphinx*, iii. 189: *s* "person of quality;" 237 *tyaḥ*, "praise," *ḥs-šn'*, *Bḥdt* (Edfu, cf. MAX MÜLLER, *Rec. de Trav.* xxi. 199), *tm'* title of Horus; iv. 11, *mstt* "nostrils," *mhr* "suckle"; iv. 54. SCHÄFER, *Ä. Z.* xxxvii. 85, suggests that *ḫ'r* is not "street," but "beerhouse;" and gives the word for "winnowing." BISSING, *Ä. Z.* xxxvii. 145, discusses the word *q'yw-n*.

PIEHL reviews articles by Naville, Schiaparelli, Marucchi, and Loret,

Sphinx, iii. 183, iv. 49; he also gives corrections to texts of Edfu, *ib.* iii. 165, 223, iv. 18.

NEWBERRY corrects the received reading of a passage in the story of Sanehat, *P. S. B. A.* xxi. 303, and *ib.* xxii. 99 deals with the titles, etc., in which the word *ḥ'* "office" appears.

DR. BUDGE has written a manual of the Egyptian language, with sign list, reading exercises, etc. Not its least remarkable feature is the lowness of its price.

The Mastaba of Ptahhetep and Akhethetep, Part I., by DAVIES, eighth memoir of the Archaeological Survey, contains figures and descriptions of 400 types of hieroglyphs from the tomb. Maspero reviews *A Collection of Hieroglyphs* in *Rev. Crit.*, Oct. 1899, 261, so also MAX MÜLLER in *Or. Litt. Zeit.* ii. 265; the latter writes a special article on the origin of the alphabet, *ib.* 259. The importance of the inscriptions in *Royal Tombs of the First Dynasty* and in *Hieraconpolis I.* for this subject will not be overlooked. BORCHARDT, *Ä. Z.* xxxvii. 82, illustrates the origin of the hieroglyph *ḥn*, the mallet, and discusses a sign meaning "brewer" which Schäfer reads *'fty*. SPIEGELBERG, *ib.* 86, deals with the seal-sign. NEWBERRY, *P. S. B. A.* xxii. 65, deals with the origin of three rope-signs, viz. *θ* (tether), *sa* (compound tether), *rwd* (sling); and (*ib.* 152) with the fishing net *aaḥ*; *kh* and *sp*, (sieve or bolter); the borer *ḥam*. LEGGE refers to the divine cloth sign *ntr* ("axe") *P. S. B. A.* xxi. 310. CAPART, *Rec. de Trav.* xxii. 108, discusses the double-bull sign occurring on an archaic palette; PIEHL deals with value *ḥtp* of the head = and with *mn* of the hill sign, *Sphinx*, iii. 237, 242. GRIFFITH with the values of the signs of head, papyrus roll, and soldier, *P. S. B. A.* xxi. 269. Hommel, *Zeit. d. Deutschen Morg. Ges.*, liii. 347, attempts to fix the alphabetic values *g*, *d*, *ṣ*, *z*, *ś*, *s*, *f* (*v*).

MAX MÜLLER, *Or. Litt. Zeit.* ii. 331, discusses the word "demotic" and its Greek equivalents, objecting to its application to the language, it belonging properly only to a phase of writing. The present writer, like Prof. Erman and many others, finds it a convenient term for the language also, which in ninety-nine per cent. of the cases has a well-defined character distinct from New Egyptian and from base hieroglyphic. GRIFFITH, *P. S. B. A.* xxi. 273, deals with the transliteration of demotic, pointing out the necessity of some transliteration as a practical aid in reading, together with the difficulties of it and the impossibility of finding any hard and fast system to meet the case.

SPIEGELBERG, *Ä. Z.* xxxvii. 18, defines demotic as "cursive writing developed from hieratic in the 8-4th centuries B.C. by systematic abbreviation, obtaining its stereotyped form about the turn of the 4th century."

Prof. Erman in *Aus den Papyrus*, pp. 10, 93, has some interesting remarks on hieratic and demotic writing; and SPIEGELBERG, *Ä. Z.* xxxvii. 20, discusses the origin of certain demotic abbreviations, and identifies and explains various words and groups in this script. More than half of the text of GRIFFITH'S *Stories of the High Priests of Memphis* is devoted to demotic philology.

RELIGION AND MYTHOLOGY.

LEFÉBURE writes lengthy and remarkable articles on human sacrifice according to the rites of Busiris and Abydos, *Sphinx*, iii. 129; on the Egyptian Paradise, *ib.* iii. 191; and on the Land of the Hours, *ib.* iv. 1.

LIEBLEIN, *Rec. de Trav.* xxii. 71, believes he has found in some graffiti a reference to the belief that an impregnating drop fell into the Nile preceding its rise.

MASPERO translates a formula in the Pyramid Texts regarding flame; he notes the remarkable fact that in the pyramids each chapter is enclosed within the sign *het* "Residence," *Rec. de Trav.* xxi. 150.

PIEHL, *Sphinx*, iv. 59, writes on the Golden Hawk title of kings.

FOUCART, *Rev. des Études Anciennes*, ii. 150-155, writes on the nature and representations of the goddess Maut of Thebes.

GRIFFITH, *P. S. B. A.* xxi. 277, on Eileithyia in Egypt, on the god of Busiris, on Hermes Trismegistus.

BUDGE has written manuals of Egyptian Religion and Egyptian Magic as part of a series published by Messrs. Kegan Paul.

WIEDEMANN, *P. S. B. A.* xxii. 155, comments on a papyrus of mythological geography in the Bibliothèque Nationale.

The new Kahun Papyri published by BORCHARDT, *Ä. Z.* xxxvii. 89, throw much light on the administration of the Kahun temple and of the Egyptian priesthood generally. The four orders, or *phylae*, of priests served in rotation for a lunar month in the ministry; at the end of each month an inventory of the principal chattels in the temple was prepared for them to be delivered formally in good order by the outgoing, and accepted similarly by the incoming *phyle*.

LITERATURE.

Aus den Papyrus der Königlichen Museen, the new handbook written by Erman and Krebs for the Berlin Museum, describes the principal papyri in that collection. Amongst the numerous translations may be noticed here those of the Story of Sanehat, Story of a Herdsman, the Westcar Tales, a new fragment of a tale (p. 42), the Teaching of Amenemhat, Story

of the Peasant, Dialogue of a Life-weary Man with his Soul, the Building of the Temple of On by Usertesen I. There are also important samples of medical works, a mathematical fragment, a legal fragment of the Old Kingdom, a civil process of the New Kingdom, letters, including one of the Old Kingdom, &c., and in demotic a table of the positions of the stars in the signs of the Zodiac 17 B.C.—10 A.D., and legal documents.

WIEDEMANN reviews Max Müller's *Liebespoesie* in *Or. Litt. Zeit.* ii. 298: ERMAN reviews Griffith's *Kahun Papyri* in the *Deutsche Litteraturzeitung*, 1900, 36.

MAX MÜLLER, re-translating Golénischeff's papyrus of the Voyage of Unuamon, questions whether the voyage is fictitious, but decides that the document relates to a real journey. *Mitt. d. Vorderasiatisch. Ges.* 1900, 1.

GRIFFITH, *Stories of the High Priests of Memphis*, discusses the story of Sethon in Herodotus and translates two demotic tales of Setne (Sethon?) Khamuas, son of Rameses II. The first of these is well known, the second is here published for the first time.

GROFF, *Rec. de Trav.*, xxii. 41, discusses, perhaps over-ingeniously, the personages in the first story of Setne Khamuas. He correctly reads in the colophon "year xv." instead of "year xxxv."; *ib.* xxi. 219 he attempts to equate names in demotic texts with "Jannes and Jambres."

The facsimile of the great papyrus of proverbs of the Leyden Museum (*Mons. Ég. à Leide, livr.* 34) is accompanied by a short introduction written by Prof. PLEYTE and Dr. BOESER, in which they point out some of its main features. It is divided into chapters, the number of proverbs in each being generally recorded. It was written, apparently, in the first century A.D. Unfortunately, the translation is a matter of extreme difficulty. The Leyden collection has been long pre-eminent for great demotic papyri of the Roman period, and the directors must be congratulated on having secured so important an addition to the collection. The name of the author or scribe is given in a colophon at the end as "Phibis, son of Zet-her-paan" (wrongly read in *Or. Litt. Zeit.* iii. 268).

NATURAL HISTORY AND SCIENCE.

The interest of scientific men in the origin of the breeds of domestic animals seems to be notably increasing. The remains found associated with Lake dwellings in Switzerland seem to have impelled the zoologists of that pastoral country to a close examination of the subject, and one of the leaders in the investigation is Dr. F. Keller, the famous archaeologist of Lake dwellings. It is a healthy sign that Prof. Ray Lankester and Mr. Lydekker are establishing a special section for this subject in the Natural

History Museum at South Kensington. Dr. DURST has written a very interesting monograph on the cattle of Babylonia, Assyria, and Egypt, *Die Rinder von Babylonien Assyrien und Aegypten*. For Egypt he considers that (1) the bovine animal on the slate palettes is a buffalo of the type of the wild buffalo which he recognizes in old Babylonian sculpture (p. 7). (2) The "wild ox" hunted by the ancient Egyptians is, by the evidence of colour, only the domesticated animal run wild or let loose. He deals with the uses of the cattle in Egypt for fattening, milk, and labour, also for fighting, and their worship as sacred animals. They can be classified as long horns, short horns (in the New Kingdom often with hump), and hornless ("polled"), with subdivisions; but the differences are not very essential, and probably all the cattle are derived from one species. See also by the same writer a memoir *Sur quelques bovidés préhistoriques* in *L'Anthropologie*, 1900, 129.

DR. G. THILENIUS of Strasburg writing on the evolution of the fat tail in *Ovis platyura*,—*Internation. Monatsheft für Anatomie und Physiologie*, Band xvii.,—deals largely with the Egyptian breeds of sheep shown on the monuments. He refers to Keller's recent identification of the early Egyptian sheep with horizontal horns as derived from the native wild Barbary sheep (*O. tragelaphus*). The Ammon-horned sheep, appearing only later from the Middle Kingdom onwards, came from *O. Arkal*, through Mesopotamia, and are apparently fat-tailed. Breeds of *tragelaphus*-sheep are still found in the Sûdan and Central Africa, and in the Western Sûdan seem identical with the ancient Egyptian form; but probably they had been replaced in all the northern lands of Africa by the Asiatic sheep several centuries B.C. In those lands the Asiatic breed has developed a special form of tail which may be due to intermixture with the *tragelaphus* race.

Beni Hasan iv. (seventh memoir of The Archaeological Survey), contains large coloured figures of three types of dogs, a cat, shrike, hoopoe, ducks, &c.

W. L. NASH publishes objects in the forms of the fishes *Latus niloticus*, *bolti* and *binni*; *P. S. B. A.*, xxi. 311. *Ib.* xxii. 163, he also publishes figures of the oxyrhynchus with Mr. Boulenger's drawings from life of the same fish and of the *binni*. TOWRY WHITE, *ib.* xxii. 116, publishes another fish figure.

NEWBERRY identifies and illustrates the representation of the fruit of the persea tree in Egyptian art; *P. S. B. A.*, xxi. 303; gives illustrated notes on the cornflower and the poppy; writes on a plant-name which he reads *nefu* (rather *θau*?) and identifies with the Sûdanese *nufu*, *Cyperus esculentus*, and on the stringing of dried figs—all *ib.* xxii. 142.

ISIDORE LÉVY, *Rev. Arch.* xxxvi. 334, comments on the botanical equivalents of various Semitic plant names found in Greek and Egyptian documents.

Medicine.—DR. VON OEFELE writes on Egyptian medicine and kindred subjects, *Monatshefte zur praktische Dermatologie*, xxix. 260, 409 (*Kahun Pap.* iii.); *Wiener Klinische Wochenschrift*, 1899, No. 47 (remedies for bad breath, and difficult breathing); and *Prager Medic. Wochenschrift*, 1899, Nos. 24—29, and *Deutsche Thierarztliche Wochenschrift*, 1899, No. 37, on the Veterinary Papyrus (*Kahun Pap.* vii.). Of the last papyrus he gives an interesting interpretation in *Ä. Z.* xxxvii. 55; also in *Ä. Z.* xxxvii. 140 Dr. Oefele compares the symptoms of peritonitis with those recorded in the Berlin Medical Papyrus published by Brugsch, p. xiii. ll. 3—6.

Astronomy.—BORCHARDT, *A. Z.* xxxvii. 10, publishes figures of an astronomical apparatus in the Berlin Museum, used by the Egyptians for observing the stars. It dates approximately from the Saite period. He also describes another example which is dated in the reign of Amenhotep III. This simple apparatus consisted of two instruments, viz., a cord and plummet attached to a bar, which was to be held horizontally in the hand, and a straight stick deeply notched or split at one end for sighting through. Two observers, each armed with a similar apparatus, would make the observations of the stars which were to fix the hour, &c. This is a very important and interesting discovery, cleverly worked out with the help of Erman's quotations from Clemens Alexandrinus, and illustrates a variety of Egyptian texts.

DARESSY, *Annales du Service des Antiquités*, i. 79, finds a complete list of decan stars—belonging to ten-day periods, as signs of the zodiac in other countries belong to the months—on a coffin of the early Middle Kingdom from Siut. The list corresponds closely to those of later dates. Hitherto no proof existed that the decans were named by the Egyptians or were important in the calendar earlier than the New Kingdom.

Metrology.—DARESSY, ib. 91, describes a Nilometer, apparently of early Arab date, found at Qaryun (Cheren). The scales are somewhat irregular and the precise value of the cubit on it is difficult to fix.

SIR CH. WARREN, *P. E. F. Quarterly Statement*, 1900, 149, writes a note on the mathematical relations of the Egyptian measures of capacity to the cubit.

Mathematics.—SCHACK SCHACKENBORG, *Ä. Z.*, xxxvii. 78, proposes another reading of a much-read Mathematical Problem in *Kah. Pap.* viii.

LAW.

CAPART, J., *Revue de l'Université de Bruxelles*, tome v., sketches a history of Egyptian criminal law.

SPIEGELBERG and MAX MÜLLER, *Or. Litt. Zeit.* ii. 364, believe that beheading was confined to the earliest times and avoided scrupulously later. This view is contested by CAPART ib. iii. 52. CALICE, *A. Z.* xxxvii. 146, compares Gen. xl. 19 and Herodotus ii. 121.

ARCHAEOLOGY.

Prehistoric.

DR. H. O. FORBES, *Bulletin of the Liverpool Museums* II., Nos. 3, 4, has written an important paper on Seton Karr's collection of stone implements acquired by the Mayer Museum at Liverpool. It is illustrated with photographs of the leading types and remarkable views of the mines or workings at the Wady esh Sheikh, in the Eastern desert of Egypt. Of special interest is the series illustrating the manufacture of flint bangles; and the remarks of the editor on the imperfect evidence for the palaeolithic age of Egyptian and other African implements of "palaeolithic" types are very important. The position of the locality in which the discoveries were made is not given, presumably for a special reason. It would be important to follow up the discovery of these wonderful flint workings by a scientific examination of them.

Since Dr. Forbes' paper was written further evidence has come to hand from Algeria which seems to prove that the "palaeolithic" types are really earlier than the neolithic. Implements exclusively of the types of the Egyptian "palaeolithic" series have there been found in a pond of moderate dimensions named Lac Kerar, associated with numerous bones of animals, none of which belong to the present fauna of Algeria. On the other hand, most of these animals are apparently identical with South African species; but an elephant belongs rather to the mammoth type. See BOULÉ, *L'Anthropologie*, 1900, 1.

Our president, SIR JOHN EVANS, has printed an address to the Midland Institute on *The Antiquity of Man, with special reference to the Stone Age in Egypt.*

PETRIE, in *Journ. Anthrop. Inst.*, xxix. 295, sets forth an ingenious method of classifying the contents of graves in order to ascertain their relative ages. Thus he forms type series to serve for relative dating to which pottery is the principal key, as pots are not likely to have been preserved as heir-looms long beyond their date, nor would the forms be

re-copied for their decorative value after becoming obsolete. The paper is illustrated with plates of type series for Egyptian prehistoric pottery, slate palettes, flint and copper implements.

PETRIE, *ib.* xxviii. 202, notices the general bearings of recent discoveries of prehistoric and early historic monuments in Egypt.

HILTON PRICE, in *Archaeologia*, lvi., pp. 337-350, figures and describes a number of prehistoric antiquities from his collection, and in *A. Z.* xxxvii. 47, two rudely formed figures pierced for suspension,—one cut out of flat gold, the other carved in ivory,—and in *P. S. B. A.*, xxii. 160, ivories in the form of double-headed hippopotami (?) and a recumbent figure in a boat, W. L. Nash adding a similar figure in pottery.

NAVILLE, *Rec. de Trav.*, xxi. 212; xxii. 65, figures and describes certain statuettes and bottles in the shape of human figures, many of which are early; and some remarkable ivory carvings, etc., in Mr. Macgregor's collection, in which the male figures wear in front a peculiar article of dress, illustrated by M. Naville from later sculptures representing Libyans.

In *Comptes Rendus*, 1899, p. 60, M. HEUZEY publishes a photograph from the cast of a nearly complete schist palette, very finely sculptured on one side only with hunters, animals, and two hieroglyphs (cf. CAPART *Rec. de Trav.* xxii. 108). Two fragments of this palette are in the British Museum, the third fragment, already previously published, is in the Louvre. He also publishes the front faces of the two Hieraconpolis palettes, and, for comparison, the impression of an early Chaldaean cylinder in the Louvre, obtained from Mesopotamia, which shows a design of the long-necked leopard-like monster, identical with that of one of the palettes.

No less than seven sculptured slates are published by LEGGE in *P. S. B. A.* xxii. 125, making a nearly complete collection of the examples known. They are from the collections of the British Museum, the Gizeh Museum, the Louvre and the Ashmolean Museum at Oxford, and include the two found by Quibell at Hieraconpolis. Most of these had been previously published, but two fragments from the British Museum are new. In the central circular hollow Mr. Legge would see a receptacle for a gilded sun's disk. Professor Petrie adds a note on the city-standards upon one of the slates (ib. p. 140), and upholds the theory that the carved palettes are artistic developments of those for grinding eye-paint.

Earliest Historical Period.

The royal tombs at Abydos and Hieraconpolis contain much material for the archaeology of this period; see the section under HISTORY.

Antiquities in General.

G. FOUCART, *Annuaire de l'École des Hautes Études*, 1900, pp. 84-96, considers that the large wooden statues which are often archaistic in the New Empire were intended to be carried in procession, whereas the stone figures were intended to be stationary; cf. *Comptes Rendus*, 1899, p. 219, where he comments on *Hdt.* ii. cap. 143, and the statues there mentioned.

REISNER, *Ä.Z.* xxxvii. 61, describes the dated Canopic jars in the Gizeh Museum. They belong to the VIth Dynasty, the Middle Kingdom, the XVIIIth, XIXth, XXIst, and XXVIth Dynasties.

BORCHARDT, *Ä.Z.* xxxvii. 80, points out that, on the evidence of a note in Rhind's *Thebes*, and of an observation in Miss Edwards' *Thousand Miles up the Nile*, the "funerary cones" may very well have been intended as a special kind of paving stone.

VON BISSING, *Strena Helbigiana*, 20, writes on the date of the "Aegean" vases in the rubbish mounds of Kahun.

TOWRY WHITE, *P. S. B. A.* xxi. 286, figures an old Egyptian wooden bolt in his possession, showing its peculiar structure, and (ib. xxii. 117) a folding stool.

NASH, *P. S. B. A.* xxii. 117, figures a pair of Coptic (?) cymbals attached to wooden handles.

HILTON PRICE, *P. S. B. A.* xxi. 239, figures some of the rarer types of deities in his collection, Set, Anubis, &c.

E. GUIMET, *Rev. Arch.* xxxvi. 75, publishes and describes ushabti figures found with Roman remains in France and supposed to have been used in Isis worship. They are of various dates reaching to the end of the Pharaonic times, and include some later imitations

SPIEGELBERG, *Z. f. Assyr.* 1900, 269, writes an interesting note on the birth-brick, birth-stool or *meskhent*.

VON BISSING, *Ä.Z.* xxxvii. 75, notes the mode of dressing the hair of girls with one or more tails in the Old and Middle Kingdoms.

BORCHARDT, *Ä.Z.* xxxvii. 81, interprets the wearing of the "nets" (of beads ?) in Westcar Pap. v. 11.

BREASTED, *P. S. B. A.* xxii. 94, notes that gold flies were given as rewards to officers: cf. Newberry and Von Bissing, *P. S. B. A.* xxii. 166.

BREASTED, *P. S. B. A.* xxii. 88, identifies the doorways mentioned in the inscription of Chnemhotep by the measures, which tally precisely with those of the outer doorway and the door of the shrine; he also discusses the monumental works mentioned in the inscription of Anna, especially the tomb of Thothmes I.

BORCHARDT, *Ä. Z.* xxxvii. 143, writes on the usurpation of vessels, &c., in foundation deposits by later kings.

ARCHITECTURE, TECHNICAL CRAFTS, ETC.

WIEDEMANN, *Or. Litt. Zeit.* ii. 374, reviews WALLIS'S *Egyptian Ceramic Art* (Macgregor Collection).

WEILL has written an article on the art of fortification in Ancient Egypt, in the *Journal Asiatique*, 1900, 80; 201.

LASCELLES, *P. S. B. A.* xxii. 118, publishes a list of drawings of Saracenic architecture in Egypt by Sir Gardner Wilkinson, preserved in the library of Harrow School.

MAX MÜLLER writes on the ancient Egyptian name for tin: *Or. Litt. Zeit.* ii. 293.

BRAULIK'S *Altaegyptische Gewebe* is a treatise on Egyptian weaving at various periods by a technical expert.

BENI HASAN Part iv. is a volume of zoological and miscellaneous details from the tombs; most of the plates are in colour.

A lecture by Prof. Petrie (delivered June 3, 1898) on the Development of the Tomb in Egypt is printed with illustrations by the Royal Institution. This is a very interesting exposition of the principal stages so far noted in the development of the richer class of tombs, especially during the Old Kingdom.

MISS M. A. MURRAY has made a Catalogue of the collection of Egyptian antiquities in the National Museum of Edinburgh, with many illustrations.

TURAEFF continues his publication of Egyptian remains in Russian Museums and collections, with autographed copies of inscriptions, &c. The text is in Russian, *Zapisky* xii. 179-217.

PIEHL reviews WALDEMAR SCHMIDT'S catalogue (in Danish) of the important Egyptian collection at Ny Carlsberg, newly formed by M. Jacobson, *Sphinx* iii. 175.

A new handbook has been published of the Egyptian collection at Berlin, this time dealing with the papyri. The authors, Erman and Krebs, after giving an account of the writing material, the scribe's outfit and the various scripts, describe the chief papyri of the great collection, classified according to language and contents.

WIEDEMANN, *Or. Litt. Zeit.* ii. 269, reviews the Hand-Catalogue of the Berlin Museum.

Mr. Henry Wallis has followed up his fine publication of glazed ware in the Macgregor collection by a second volume on *Egyptian Ceramic Art*,

with coloured plates and descriptions of specimens preserved in various public and private museums in Europe and in Egypt.

PERSONAL.

STEINDORFF has edited a collection of representative reviews and other scattered articles by George Ebers, as a memorial of the Leipzig Professor who did so much to popularize Egyptology in Germany. This volume, EBERS' *Aegyptische Studien und Verwandtes*, is reviewed by PIEHL, *Sphinx* iv. 39. An obituary notice of Ebers from the pen of Prof. Erman is printed in the *Berichte d. Sachsischen Ges. d. Wiss.* at Leipzig, November, 1899.

CHABAS, *Oeuvres Diverses*, reviewed by PIEHL, *Sphinx* iv. 34; by WIEDEMANN, *Or. Litt. Zeit.* ii. 337. A letter written by Cerquant in 1871 with Chabas' reply, on Egyptian mythology and religion, is published in *Rec. de Trav.* xxi. 194.

Letter of MERIMÉE relating to Mariette's work at the Serapeum, published by CAPART, *Rec. de Trav.* xxii. 111.

ROCHEMONTEIX, long report on his mission to Upper Egypt in 1876, not accompanied by texts: *Rec. de Trav.* xxi. 153.

Champollion's autograph at Beni Hasan (which is his signature to a pious restoration of a record of the French occupation, not an Anglo-Saxon cutting of initials) is published by Legrain in the *Annales du Service* i. 15.

In *Comptes Rendus*, 1900, 31, there is noticed a recent biography of Baron de Villiers, who was one of the most active of the archaeological savants attached to Napoleon's expedition to Egypt.

M. HAMY prints in the *Comptes Rendus*, 1899, 738, a notice of J. B. Adanson (1732-1804), a French diplomatic interpreter in the East, whose name is mentioned in some early books of Egyptian travel. The tale of his sufferings and scientific endeavours is very touching. He would be classed along with Sonnini and Denon, had not his portfolios and note-books perished; with the exception of a few drawings preserved in the Bibliothèque Nationale all his work was lost.

Dr. Sethe is appointed to the Chair of Egyptology at Göttingen, formerly held by Heinrich Brugsch, whose successor, Professor Pietschmann, is now Librarian of the Royal Library in Greifswald.

The post of director of the Institut Français at Cairo is now filled by M. Chassinat, M. Bouriant having resigned his position owing to continued ill-health.

B.—GRAECO-ROMAN EGYPT.

THE past year is free from the charge of barrenness which was brought against its predecessor in my last report. Though not marked by the reappearance of any lost author,—a happiness which must not be expected every year,—it has produced a good crop of papyri, and has been exceptionally prolific in publications dealing with them and with kindred subjects. Among publications of texts, which take the first place in this report, precedence must be given to the second volume of the Oxyrhynchus Papyri, which appeared last autumn.[1] Though without the sensational elements of the first volume, it is fully equal to it in general interest; and it goes almost without saying that the editorial work has been most soundly and efficiently performed by Messrs. Grenfell and Hunt, with some assistance (as before) in respect of the literary texts from Prof. Blass. Of the new literary fragments, by far the most important is a column of fifty-one lines from the *Περικειρομένη* ("The Shorn Lady," or, more freely, "The Rape of the Lock") of Menander, which is a welcome addition to our knowledge of the great comic poet. The others include a fragment of the Old Comedy, perhaps Aristophanes, a fragment of tragedy, perhaps the *Niobe* of Sophocles, and a fragment of Alexandrian epic, relating to Telephus. The quasi-literary texts are more extensive, including a treatise on metre, with several quotations from unknown lyric poems, an important collection of *scholia* on the 21st book of the Iliad, and a list of victors at the Olympian games of B.C. 480-468 and 456-448, of exceptional value for its evidence on the chronology of Pindar and Bacchylides. The papyri of authors already known include a long MS. of Homer (Iliad, book v.), and small fragments of Euripides, Thucydides, Xenophon, Plato, and Demosthenes, of more palaeographical than textual importance. Finally, the non-literary texts (with the exception of the "Petition of Dionysia" of A.D. 186, a very long document bristling with points of interest for jurists) belong exclusively to the first century after Christ. Sixty-three such texts are printed in full, with commentary; and the volume concludes with summary descriptions of a hundred additional documents, mostly of the same type as those printed in full. These non-literary papyri form an important addition to the many texts of the same kind already published; and the notes of Messrs. Grenfell and Hunt (for example, those on monetary matters and the census and its accompaniments) are valuable contributions to our growing knowledge of Roman Egypt.

The minor literary discoveries of the year include two small fragments of epodes, which the first editor, Dr. Reitzenstein, and most other scholars who have written on them, attribute to Archilochus, while Prof. Blass argues strongly in favour of Hipponax, whose name appears in them.[2] The papyrus, which is assigned to the second century, is among the collection lately acquired by the University of Strassburg. From the same collection Dr. Reitzenstein has also published a small fragment of the Hesiodic poem on the marriage of Peleus and Thetis.[3] Some fragments of a treatise on meteorology have been published by Dr. Wessely from a papyrus of the second century B.C.;[4] and Mr. J. G. Smyly has published a small additional fragment of the Petrie *Laches* MS.[5]

Of non-literary publications (apart from the Oxyrhynchus volume already mentioned) the most notable is the second instalment of Prof. Nicole's edition of the Geneva papyri.[6] It is considerably larger than its predecessor, and contains sixty-three texts, nearly all of which have some special point of interest. Twenty-six belong to the first three centuries after Christ, and mostly illustrate or are illustrated by similar documents in the Berlin and London collections. Twenty-one comprise the correspondence of Abinnaeus, commander of a cavalry camp at Dionysias about A.D. 343-351, of which a still larger portion has already been published among the British Museum papyri. Four relate to the affairs of one Aurelius Ol of Philadelphia (*Ολ* is apparently an abbreviation for *Ὀλκουεύς*), towards the end of the fourth century; and the remainder are of a miscellaneous character and minor importance. It is a matter of congratulation that Prof. Nicole's health has been sufficiently restored to enable him to complete this important instalment of his labours; and scholars are bound to express their gratitude to him for the admirable way in which he has executed it, single-handed, and amid the pressure of other duties. Nor is this his only publication of the year, since he has also issued, in collaboration with his colleague, Prof. Morel, an edition of a Latin papyrus, containing a portion of a regimental roll-book of the year 87 (with notes on the back of a few years later), in which are recorded the accounts and occupations of various soldiers from time to time.[7] The text is accompanied by a photographic facsimile, which is unfortunately not the case with the Greek papyri. Hitherto, indeed, all continental publications of Greek papyri, with the single exception of Brunet de Presle's edition of the papyri in the Louvre (published in the days before photographic reproductions were possible), have been regrettably deficient in the matter of facsimiles.

The Berlin publication has made little progress, only one part having

been issued during the year, containing twenty-eight texts, and bringing the total up to 841.[8] A few of the transcriptions are due to Prof. Wilcken, but the majority are from the pen of Dr. G. von Zereteli, a young Russian scholar who has studied papyri in Berlin and Vienna, and more recently in London. The texts contained in this part are perhaps less interesting than usual, many of them being private letters, from which little is to be learnt; but among the official documents is one naming the strategus of the Heracleides division of the Arsinoite nome in A.D. 112-3, Apion, from which Berl. Pap. 22 can be corrected, where the name is wrongly restored by Dr. Krebs as [Sara]pion.

In this connection I cannot refrain from expressing the regret which all students of Greek papyri must have felt at the untimely death of the last-mentioned scholar. Dr. Krebs was still a young man, but he had been from the first one of the principal partners in the Berlin publication, in which, indeed, he had a special share, since he was curator of the Greek papyri in the Berlin Museums. Of his courtesy in this capacity to foreign visitors I can speak from very recent experience, only a few weeks before his death, which was sudden at the last, though unfortunately preceded by a period of bad health extending over several years. His successor is Dr. W. Schubart, who has already edited a few texts in the Berlin publication, and whose recent work in connection with Ptolemaic papyri is mentioned below.

The only other publications of texts which need be named here (with one great exception, to be described immediately) are certain inscriptions, edited with brief descriptions by MM. H. Weil[9] and Seymour de Ricci.[10][11] The last-mentioned of these is a young scholar of French-English extraction, to whom has been entrusted the preparation of the volume of Greek inscriptions from Egypt and Syria which forms part of the great Corpus undertaken by the federated Academies of Europe; a work in which England cannot take her proper place, because we possess no Academy or Institute for Philology in the widest sense of the term.

Midway between the publications of texts and the works arising out of them, because partaking of the character of both, stands the most important book to be included in this Report, namely Prof. Wilcken's great edition of the Greek ostraka.[12] Originally planned as a Corpus of all extant Greek ostraka (or inscriptions upon potsherds), it has come to be less than that, and more: less, because the constantly increasing stream of discoveries makes any exhaustive publication impossible, but more, because the introduction, dealing with the contents of the ostraka, has grown into a comprehensive treatise on the whole fiscal and economical organization of

Egypt under Graeco-Roman rule. The second volume, containing the texts of 1624 ostraka, occupies 497 pages, while the first, which is devoted to the Introduction, extends to no less than 860 pages. The ostraka consist predominantly of receipts for payments of taxes; and these provide Prof. Wilcken with a text for a full discussion and tabulation of all the data provided, not only by the ostraka, but also by the papyri and other evidence. The result is a work which takes the place formerly held by Lumbroso's *Economie politique de l'Egypte sous les Lagides*, as the summary of existing knowledge on public economy of Egypt and the basis of all future work upon the subject. No doubt many of Wilcken's conclusions will need modifying; indeed, some of them have already been modified by the evidence contained in the second volumes of the British Museum Catalogue and of the Oxyrhynchus Papyri;[13] but his work, long expected and often delayed, is none the less epoch-making in its own sphere.

Review of it, in the sense of an examination of its conclusions, is impossible in the space here available; but a brief description of the contents of the Introduction will show its scope and character. After a statement of the material substance of the ostraka, and tables showing the museums and collections in which those now published are preserved, Prof. Wilcken discusses at length the various formulas found in them (practically all, be it remembered, being tax-receipts in some form). Then follows a long catalogue and discussion of all the taxes mentioned either in the ostraka or elsewhere, which amount to the impressive total of 218. The next chapters deal in great detail with the methods of raising the taxes in Ptolemaic and imperial times, whether by farming or by direct collection, and with the officials who collected them, or who received them in the state banks or storehouses. The financial and economic state of the country, as revealed by its tax-system, is briefly discussed; and an important chapter deals with the money, weights, and measures in use. The volume concludes with indices.

Another department of Egyptian life has been attacked almost equally exhaustively, though from the nature of the case at much less length, by Dr. P. Meyer, namely the military organization of Egypt in Ptolemaic and imperial times.[14] Dr. Meyer's treatise is exhaustive, in the sense that it uses practically all the evidence available, whether from papyri or inscriptions or from literary sources; and it is as a storehouse of materials and references that it will be found most valuable. Dr. Meyer is somewhat rash in coming to positive conclusions on inadequate evidence. Many of the opinions previously put forward by him have here to be withdrawn on account of the evidence adduced in the British Museum Catalogue;

the appearance of the second Oxyrhynchus volume has caused the abandonment of several more in an appendix; and it is to be feared that many of those which now remain, or which are now put forward for the first time, are as little able to stand the test of time. Some of them, indeed, have already been successfully challenged by Dr. Schubart in an able dissertation on the military system of the Ptolemies,[15] which displays praiseworthy caution and common sense in frankly recognizing that on many points the extant evidence does not admit of any even probable conclusions. Nevertheless, one must be grateful to Dr. Meyer for his laborious collection of materials, and for a discussion of them which, if used with due care, will be found profitable and instructive. Dr. Schubart's treatise gives ground for hopes of excellent work in the future on a larger scale, for which his new post should give him ample opportunities.

Yet one other section of papyri has formed the subject of a special treatise during the past year, at the hands of Prof. Gradenwitz of Königsberg, who has published the first part of an introduction to the study of papyri from the juristic point of view.[16] Much of it is couched rather in the form of instruction to beginners, who are shown how to restore mutilated texts, and how to analyze the structure of the various contracts (loans, leases, sales, and the like) which occur so frequently among the papyri; but the analyses will doubtless be found interesting by students of ancient jurisprudence, and in the course of the detailed examination of certain selected documents from the Berlin and London collections, many good corrections are made in the published texts. A special feature of the volume is an index of words compiled out of the principal publications of papyri, arranged not (as usual) in the order of the letters from the beginning, but in their order from the end. This is a form of lexicon which is often useful in restoring words of which the first part is lost through mutilation of the papyrus.

In continuation of the work mentioned in my last report, Dr. Viereck has now published a survey of the whole papyrus literature from the first great discovery in the Faiyum about 1877 up to 1898, which will be very useful as a work of reference.[17] It is to be regretted that Dr. Viereck's removal to another sphere of work is likely to terminate his connection with the Berlin publication, in which he has borne a leading part from the first.

A catalogue of extant Latin papyri, uniform with that of Greek papyri already published by Dr. Haeberlin and noticed in the Report for 1897-8, has been compiled by Dr. Max Ihm.[18] An article by Dr. Strack[19] deals with the official and honorary titles found in use in Ptolemaic Egypt, a

subject well deserving of systematic study, which it has not recently received. The introduction of them is assigned by him to the reign of Epiphanes, about the years 190-180 B.C. The relative order of precedence of these honorary titles had already been determined by Lumbroso, whose results are substantially confirmed by the additional evidence now available.

Finally mention must be made of the first number of the *Archiv für Papyrusforschung*,[20] which made its appearance, under Wilcken's editorship, in the spring of the present year. It is a good number, and promises well for the future. Its principal contents are a classified list of extant non-literary papyri, by Wilcken; an article on "Heidnische Märtyrerakten," namely the reports of trials before various emperors in the Berlin and Oxyrhynchus papyri, by A. Bauer; the texts of some Ptolemaic papyri in the Gizeh Museum, by Grenfell and Hunt; two articles by H. Erman on the sealing of papyrus documents, and the formulas of receipt; an article by Gradenwitz on the indices to papyrus publications; a description of the literary texts published in 1898 by W. Crönert, of the Christian texts by C. Schmidt, and of the non-literary texts by Wilcken, the latter including detailed reviews of the first Oxyrhynchus volume, the British Museum Catalogue, and the recent parts of the Berlin publication; an examination of the legal documents in the second Oxyrhynchus volume by Mitteis, and some Ptolemaic inscriptions by Strack. These, with minor articles, make up a volume of great value to all students of papyri; and if the new periodical can maintain this standard of usefulness and interest, it will do well.

So much for publications. In the way of discoveries, the only announcements that have been made relate to the excavations of Messrs. Grenfell and Hunt.[21] These gentlemen were at work in the Faiyum last season, not on behalf of the Egypt Exploration Fund as formerly, but for the University of California. Excavating at Umm-el-Baragât, the site of the ancient Tebtunis, in the south of the Faiyum, their explorations were very successful, resulting in discoveries which may even rival their work at Oxyrhynchus in value. The town itself yielded some 200 well-preserved Greek documents, besides some fine Demotic rolls and about 300 Ptolemaic coins. The most prolific site, however, was the cemetery. There two groups of tombs of the Middle Empire (XIIth Dynasty and later) were discovered, and two of the New Empire (XXIInd-XXVIth Dynasties); while from the Ptolemaic cemetery they obtained a large number of mummy-cases constructed of papyrus in the same manner as those discovered by Petrie at Gurob. Close by, moreover, they found a cemetery

containing some thousands of mummied crocodiles, many of which were wrapped in layers of papyrus sheets, while vacant spaces, especially in the head, were stuffed with papyrus rolls, Demotic and Greek. Many of these are of great size, but it does not appear that any of them are literary. In date they are Ptolemaic, covering the last century and a half B.C. The mummy-cartonnages have not yet been opened, so that we cannot tell whether the Petrie cases are to be considered average representatives of the class or not; if they are, then a rich harvest of interesting fragments, literary and other, may be expected from Messrs. Grenfell and Hunt's latest find. Students of papyri will indeed be expectant waiters for gifts from their rich table for a long time to come, especially when, to the accumulations of Oxyrhynchus and Tebtunis, is added the produce of the new expedition which they are to undertake in 1900-1 for the Egypt Exploration Fund. *Quod felix faustumque sit.*

F. G. KENYON.

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[2] *Zwei neue Fragmente der Epoden des Archilochos*, by R. Reitzenstein, in *Sitzungsberichte der Berliner Akademie*, 1899, p. 857 ff. *Cf.* Blass, *Die neuen Fragmente griechischer Epoden*, in *Rheinisches Museum für Philologie*, bd. lv. p. 341 ff. (1900).

[3] *Die Hochzeit des Peleus und der Thetis*, in *Hermes*, xxxv. 73 ff. (1900).

[4] *Bruchstücke einer antiken Schrift über Wetterzeichen*, in *Sitzungsberichte der kais. Akademie in Wien*, bd. cxlii. (1900).

[5] In *Hermathena*, vol. x., no. xxv., p. 407 (1899).

[6] *Les Papyrus de Genève, transcrits et publiés*, par Jules Nicole; vol. i., fasc. 2 (Genève, 1900).

[7] *Archives Militaires du 1er Siècle; texte inédit . . . publié sous les auspices de la Société Académique de Genève*, par Jules Nicole et Charles Morel (Genève, 1900). *Cf.* an article by Mommsen in *Hermes*, xxxv. 443 ff. (1900).

[8] *Aegyptische Urkunden aus den koeniglichen Museen zu Berlin: Griechische Urkunden*, vol. iii., part 5 (1900).

[9] *Une Inscription Grecque d'Égypte*, in *Comptes Rendus de l'Académie des Inscriptions et Belles Lettres*, 1900, p. 173.

[10] *Le Milliaire le plus méridional du Monde*, ib. p. 78.

[11] *Un nouveau Préfet d'Égypte* [Lusius Geta, in A.D. 54], in *Revue Archéologique*, xxxv. 427 ff. (1899). In another note (*ib.* xxxvi. 333) M. de Ricci identifies another prefect [Aedinius Julianus, in A.D. 223] in Oxy. Pap. i. 35.

[12] *Griechische Ostraka aus Aegypten und Nubien*, von Dr. Ulrich Wilcken (Leipzig und Berlin, 1899).

[13] Cf. *Classical Review*, xiv. 168-174 (1900).

[14] *Das Heerwesen der Ptolemäer und Römer in Aegypten*, von Paul Meyer (Leipzig, 1900).

[15] *Quaestiones de rebus militaribus quales fuerint in regno Lagidarum* (1900).
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[18] In the *Centralblatt für Bibliothekswesen*, xvi. 341 ff. (1899).
[19] *Griechische Titel im Ptolemäerreich*, in *Rheinisches Museum für Philologie*, lv. 161 ff. (1900).
[20] *Archiv für Papyrusforschung*, vol. i., heft i. (1900).
[21] See *Athenæum*, May 12, 1900.

C.—CHRISTIAN EGYPT.

1. *Biblical and Apocryphal.* Professor U. Benigni publishes[1] a fragmentary papyrus, obtained at Luxor, bearing a fairly correct Sa'idic text of Luke iv. 22—30 and, in Greek, part of the Song of the Three Children (Dan. iii. 57-87). The MS. might belong to the 8th or 9th century. Its editor regards it as probably used as a charm. A good photograph is given.

The British Museum has for some time past possessed a MS. in more than one way interesting. It is a palimpsest, the earlier text, which may date from the 6th century, being a Middle Egyptian version of S. John iii. 5—iv. 49 (with lacunae), together with the corresponding Greek in a parallel column. These have now been conjointly edited by Mr. Kenyon and the present writer.[2] The Greek text is "an old and good one . . . entering into combination with the best authorities and possessing practically no vagaries of its own." The Coptic version differs somewhat from both the Sa'idic and the Bohairic. Linguistically it is of interest for various peculiar words and usages. The later text of the palimpsest consists of certain arithmetical tables, followed by a series of curious and puzzling problems (in Coptic) in the conversion of various weights and measures.

A fragment of a MS. in the Washington Catholic University Museum, containing Ephesians i. 6—ii. 8. in Sa'idic, has been published by Prof. Hyvernat with a table of its variants from the Greek of Tischendorf.[3] The text is practically the same as that of the Borgian MS. edited by Amélineau.

The latest addition which extra-canonical Gospel literature has received is that contributed by Dr. Adolf Jacoby from the fragments of a Sa'idic papyrus book at Strassburg.[4] These consist of three considerable and a number of small pieces, on which between fifty and sixty lines are legible

written in a fine hand of perhaps the 6th century. There can be little doubt that we have here recovered parts of some early gospel—whether that "according to the Egyptians," as the editor suggests, or not remains doubtful. The incidents recognizable are said to be (1) a prayer by Christ before His Passion, (2) a dialogue between Him and the Apostles in which He seems to apply the words of Matt. xxvi. 41, not to the disciples but to Himself, (3) perhaps an account of the Ascension. An elaborate commentary accompanies the text and incidentally a curious semi-magical Greek papyrus is published, though the grounds on which it is connected with the foregoing Coptic text are scarcely defensible; *cf.* the remarks of the present writer. Excellent photographs of the MS. are given. In dealing with the Coptic text Dr. Jacoby had much assistance from Prof. Spiegelberg. The publication has been criticized by Prof. Zahn with considerable minuteness and severity.[5] He thinks the text might belong to the Ebionite Gospel of the Twelve Apostles (Origen, Jerome); certainly not to that of the Egyptians. Dr. C. Schmidt too is for this identification and finds fault with many of the editor's readings and translations. He even ascribes the MS. to the 4th or 5th century.[6] Prof. von Dobschütz has also written a short review.[7] Besides the notice by the present writer[8] there is an anonymous review in the *Athenæum*.[9]

Invaluable as Zoega's Catalogue is for the study of the remnants of Sa'idic literature, the temporary deportation to Paris of the Vatican collection of Bohairic MSS. forced him to content himself with Tuki's incomplete copies when illustrating that dialect. Professors Guidi and Hyvernat have since brought to light many valuable texts of which Zoega could merely indicate the existence, and the former has now printed a most interesting addition to these:[10] the Bohairic version, in over sixty pages, of the Testament of Abraham with what may be the original—since no Greek text is known—of those of Isaac and Jacob. Zoega (p. 94) had given merely their titles. In this Bohairic form we have then the origin (which might indeed have as usual been postulated) of the Arabic (*v.* James and Barnes in *Texts and Studies* II.) and thence of the Ethiopic versions, and its text is correspondingly superior to those of its derivatives. Prof. Guidi gives as yet no translation, hoping that the other Oriental versions may likewise be edited.

Holzey has written upon Steindorff's *Elias-Apokalypse* in relation to the similar literature of the Christian East; but I have not seen his article.[11]

2. *Gnostic.* Prof. Hebbelynck of Louvain printed two years ago an excerpt from the well-known Bodleian MS. Hunt. 393 (*v.* this Report

1897-98, p. 62). This year he begins a careful edition of the complete text (foll. 1-17 are published) with a translation.[12] For the present he gives no commentary, beyond introductory paragraphs and textual notes, promising more at the completion of his edition. He is content to refer to and generally to confirm the opinions of Amélineau. He holds the text not to be properly "gnostic," finding rather in it traces of hostility to the heresies of Nestorius and Eutyches. He thinks the work certainly a translation, probably from a Greek original, but will not commit himself to making S. Sabas its author.

3. *Patristic.* Appended to the Coptic version of the Canons of Nicaea is a section with the title "Gnomes of the Holy Synod," which has been translated both by Revillout and Rossi, and variously estimated by these scholars and by MM. Duchesne and Batiffol. Prof. H. Achelis now publishes[13] an analysis and sees in the very interesting text a forgotten "Church Order," composed about the year 400 for some provincial community in Egypt. He regards it as at least as remarkable as the recently discovered *Testamentum Domini*, like which it was doubtless written originally in Greek. In one MS. it is (perhaps) ascribed to Athanasius; in another it is distinctly headed "Canons of Hippolytus." The present writer adds some notes upon the age of the MSS., &c.

The energies of the "national" party among the Copts are mainly apparent to the outer world in the publications of the Tawfikieh Society, which aims, among other things, at rivalling the activity of the various Romanist and other printing-presses in the production or reproduction of works directly connected with the history, liturgies or literature of the Egyptian church. Last year the society issued an edition of the Arabic Letters and Sermons attributed to S. Anthony.[14] These have been long available in the Latin translations of Abraham Ecchellensis (=*Patr. Graec.* 40). The Rule is likewise printed—though only as far as no. 56 of Ecchellensis' version; also the text of *Patr. Graec.*, col. 1079 and a life of the saint obviously derived from the Synaxarium. The volume ends with a modern dissertation giving a synopsis of the canons affecting monks and nuns. The editor, the monk Andreas, says of his text merely that it is from an "ancient" copy, translated from the Coptic. Whether these Arabic texts have any relation to the Coptic of Zoega no. clxxi cannot be determined, as nothing of the latter MS. is as yet printed. There remain also the fragmentary letters printed by Mingarelli and occasional citations by Shenoute to be compared.

Prof. Ladeuze's study of Pachomian and Sinuthian monasticism is very favourably reviewed by Father Kirsch S.J.,[15] who offers one or two textual

emendations of the Greek texts. The work has also been reviewed by Dom Berlière[16] and by Dr. Grützmacher.[17]

The history of Pachomius and his monasteries is the subject of a work in 200 pages published at Kazan by the Russian archimandrite Palladius, who has availed himself of the published Coptic as well as Greek documents and of the investigations of recent scholars—not including Ladeuze. The reviewer,* M. Sokolov,[18] holds it to be, in some ways, an advance on previous work on the subject.

The series of elaborate articles (referred to in the previous Report,) by Dr. Schiwietz on the history of monasticism in the first three centuries, has since been continued with reference to the fourth century.[19] The first subject now discussed is the story of Paul of Thebes, who is regarded as probably historical. Next the Life of Anthony is examined and the theories of Weingarten criticized in detail. It may be remarked here that the writer shows no objection to Revillout's ascription of certain of the so-called "Nicene" texts to a synod of Alexandria. Two further sections treat of Anthony's influence. Another deals with the Lausiac history and the Hist. Monacorum. The writer seems to be unacquainted with Dom Butler's work. Then follow sections on Nitria and Scete and the most famous of the monks who dwelt there. The last section as yet published—more are to follow—describes the early monks of the Thebais and the Delta.

A few years ago Prof. Guidi printed a fragment in London of a Syriac life of Shenoute. Prof. Nau has recently met with a different Syriac text in a twelfth century MS. written at Mossul.[20] This appears to be more nearly related to the Coptic and Arabic versions; it contains indeed practically nothing which these have not given us. Yet the Syriac and Coptic do not wholly agree and hence Prof. Nau would assume a lost original, perhaps in Greek (!) from which both were derived. The Syriac text is printed and translated. Two of the editor's statements are somewhat surprising: that but few Coptic works were translated directly into Arabic and that the story of Shenoute's departure from Ephesus upon a cloud is hitherto "inédite." The curious form *Shanudîn* which the saint's name assumes in the Syriac requires explanation. Comparisons with Pinoution, Anoubion, Sarapion, &c., are probably excluded owing to their final ω.

The publication, two years ago, by M. Pereira of the Ethiopic Acts of Daniel of Scete (*v.* Report 1897-98, p. 61) has called attention to the other versions of these texts, so instructive for the history of Egyptian

* Miss Lena Milman has very kindly translated the review.

monasticism in the sixth century. M. Clugnet begins with an edition from Paris MSS. of the Greek version [21]—presumably the original—while MM. Nau and Guidi are to edit the Syriac and Coptic respectively. The Greek stories are mostly the same as the Ethiopic and occur in the same sequence; that of Eulogius (found in the Synaxarium) is however omitted, and one about a monk dwelling in a cave and tempted by devils is added. Many points of interest can be noticed and several obscurities of the Ethiopic version cleared up. For the Christian topography of Alexandria the Greek form of the Anastasia story is of value; in it we read of τὸ πεμτὸν "a place so called" and of the abbot τοῦ ὀκτὼ καὶ δεκάτου. These recall the famous Ἔννατον and its monasteries; the latter of them indeed is mentioned elsewhere.*

According to Zoega (p. 635), the Borgian MSS. contain a fragment of a letter "ad Cyprianum aliquem." This is however in fact part of a Sa'idic version of the popular legend of Cyprian of Antioch. Dr. von Lemm's latest publication [22] gives us some much larger fragments of the same work from two Paris MSS. (the former, by the way, being that to which the Borgian fragment and two leaves in the British Museum belong); in all 16 foll. The texts are from the μετάνοια and martyrdom only; the primary legend is not preserved in Coptic. The editor has also reprinted Zahn's Greek text and given a translation, a discussion of the Old-Russian version and many valuable notes. Among the interesting features of the latter are the frequent quotations from the Borgian "Triadon." Dr. von Lemm possesses a copy of this text and it is much to be hoped that he will publish it.

Professor Piehl has reviewed [22a] the above publication and proposed some alterations in the translation. A review by A. H.[23] deals only with the literary questions involved, not with the Coptic text. It may in passing be suggested that *ntêêr* p. 49 is the plural of *noute* (*Ä. Z.* xxxiii. 47). Demons of the air would be at any rate possible here.

The Paris collection contains 9 foll. of a late Sa'idic text in which Dionysius Areopagita is supposed to narrate his experiences at the time of Christ's crucifixion and subsequently in Athens, where he witnesses the preaching of Paul and by him is finally ordained bishop. These also Dr. von Lemm has printed and translated with his usual care, adding notes and welcome indices.[24] The town in which Dionysius dwelt before going to Greece is clearly not the Egyptian but the Syrian Heliopolis, and the name which in Coptic has the form *Pelpah* is nothing but Baalbek, as indeed the Paris

* Peter the Iberian *ed.* Raabe 64, Zacharias' Life of Severus, *Rev. or. chr.* V. 83.

MS. 44, quoted by Dr. von Lemm, shows. It has apparently escaped von Lemm's notice that this story of Dionysius at Baalbek and Athens is referred to in the first of Amélineau's *Contes*. A Sa'idic MS. of Lord Crawford's also deals with this legend.

The Coptic Synaxarium contains many stories of the Diocletian persecution ascribed to a certain Julius of Aḳfahs, a pious jailor who finally himself suffered martyrdom. He is represented as maintaining a staff of scribes who wrote down his narratives. The Tawfikieh press has now issued an Arabic life and martyrdom of S. Damiana and her forty nuns,[25] the supposed writer of which, John Bishop of Parallos, whom we meet with elsewhere (*v.* Renaudot 146, Synax. 9th Kihak), pretends to draw upon an authentic story by one of Julius's scribes. The saint's festival, as here given, 13th Tubeh, is not to be found in the Synaxarium.* She is however to-day the most popular of female saints in Egypt (*v.* Mrs. Butcher's *Story* I. 126). The writer's diocese is here called "Burlus and Az-Za'farân," the latter a town south of the monastery of Al-Maimah (Maḳrizi no. 66). S. Damiana is no doubt the reputed founder of the convent bearing her name still standing to the north of Belkâs and also mentioned by Maḳrizi (no. 65) who has the spelling Jamyânah, which to-day is more frequent than the correct form. It is significant that the British Museum MS. of the text is apparently the only one in Europe and was written in this century without any of the frequent genealogical pretensions to antiquity. It seems in short not unlikely that the saint is at best a recently discovered celebrity, brought into notice for obvious local objects.

The pilgrim flasks brought from the shrine of S. Mena have come to light in many and distant localities. De Waal calls attention to a marble inscription bearing the saint's name, recently found at Salona (Dalmatia).[26] It may have been connected with a statue in a church; it is difficult to imagine any other employment.

4. *Liturgical.* Revillout and Gayet have published collections of Coptic tomb-stones, many of which commence with invocations to a series of saints, some biblical, others local and obscure. These "litanies" Prof. Benigni has collected and analyzed with a view to demonstrating the prevalence in Egypt of the invocation of saints.[27] There certainly can be no question that the usage was popular, at least from the eighth or ninth centuries; many liturgical MSS.—all, it is true, from the White Monastery—put this beyond doubt. And the liturgies then in use go back

* Her festival is however inserted in the small calendar now issued by the Tawfikieh Society.

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presumably to Shenoute's own age. Prof. Benigni is inclined to ascribe the funerary texts he deals with to a prae-Mohammedan epoch. It seems more exact, on epigraphical and other grounds, to regard them as of the eighth century.

Dr. Ermoni continues to publish and translate the Ordinals from a Paris MS.[28] (*v.* Report 1898-99, 58). He has now reached the offices for priest and bishop. His work retains the characteristics upon which we before commented. The first rubric at the consecration of the bishop is specially remarkable as regards inaccuracy in both text and translation.

Two years ago Dr. Turaeff edited the Coptic paschal liturgy, giving Russian translations of the many long Arabic rubrics. The hegumenos Yûsuf Habashy has now issued the services for Holy Week, including those for Palm Sunday up till Easter.[29] The book corresponds in part, with differences in detail, to Turaeff's publication, which only begins with the Saturday before Easter. The text is given almost wholly in Arabic, merely the opening words of the Coptic portions being in that language.

It may be here mentioned that the text of the Euchologion upon which G. Macaire's French version is based (*v.* Report 1898-99, 58) was issued in Coptic and Arabic at Cairo in 1898 and may be useful when Tuki's edition, now rare, is not available.[30] The new print is practically a reissue of that edition.

Father Cheikho has written a short general description in Arabic of the Coptic liturgies in reference to the appearance of the last named publication, with some remarks also upon Wobbermin's prayer-book of Serapion.[31]

Last year we mentioned Mr. Horner's account of an interesting MS. of certain consecration services presented to the Bishop of Salisbury by the Coptic patriarch. It is now proposed to publish the complete text and the Bishop has issued a circular inviting subscriptions. It is to be hoped he will obtain the sum needed.

Syriac church music has several times received attention; no one, so far as we know (except Vansleb, who found it "very long and very tedious"), has hitherto dealt with the music of the Coptic Church. Father Badet, S.J., has now published, in a very simple and intelligible form, the chants, responses, &c., to-day to be heard at the service of the Mass,—those of both Basil and Gregory.[32] The notation was taken down from the actual performance of an Upper-Egyptian (? Uniate) priest and has every appearance of accuracy. The Bohairic or Arabic text accompanies the notes.

5. *Historical and Topographical.* A work which will prove of great value to future students of Egyptian church history has been produced by Dr. Riedel.[33] The few who have paid attention to Egyptian canon law

have been hitherto dependent upon the abstracts and lists given by Ludolf and Vansleb for guidance among the various collections of pseudo-apostolic, synodal and patriarchal canons preserved for the most part only in Arabic or Ethiopic. The present work, by a theologian and orientalist, is a far more exhaustive introduction to these studies than anything before undertaken. The first half of the book describes the Arabic MSS. wherein the collections are to be found; the second half discusses and in several cases translates the successive groups of canons of which these collections consist, down to those of Cyril ibn-Laklak. Among the most interesting of the translations is a new version of the Canons of Hippolytus according to texts of a somewhat different type from those used by Haneberg. Dr. Reidel purposes, it seems, to add translations of other canons to those here given. He promises indeed one of the so-called Canons of Athanasius. This will, it is hoped, take account of the Coptic versions, parts of which, at any rate, are extant. It seems indeed a pity that nothing should be said as to the relations of the various fragmentary but valuable Coptic texts of synodal and other canons, from which, after all, the Arabic texts could in many cases be shown to be directly derived.

In this connection it may be mentioned that Mr. Horner is preparing an edition of the Ethiopic *Senodos*, which Ludolf analyzed.

I was unable to give in the last Report any account of Bishop Porphry Uspensky's voluminous work (about 600 pp.) upon the "orthodox," Melkite church in Egypt, which appeared two years ago. A long review of it* by M. Sokolov[34] now, however, shows that a quantity of valuable material from Greek and Turkish sources—much of it printed for the first time—is here collected. The book is posthumous; M. Lopareff edits it and adds a long introductory *résumé*, the outcome of which is to show that it is Russia's duty now to help and protect the feeble remnant which so much benefited by her patronage in the seventeenth century. Melkite history is not without interest for Western readers; for in the sixteenth century oppression from Latins and Jacobites drove it to a doctrinal *rapprochement* with the Protestant reformers.

The Tawfikieh press has issued another history of Egypt or of "the Coptic nation," composed with distinctly patriotic objects from the Jacobite standpoint.[35] The author is Ya'kûb Naḥleh Rufaileh. His narrative of affairs before the Arab conquest is naturally short—50 out of about 400 pp.—but it takes some account of modern discoveries. Of what follows, a chapter is devoted to each of the Moslem dynasties, one or two

* I am again indebted to Miss Lena Milman's kindness for a translation.

to individual khalifs and patriarchs, others to the Mamelukes, Turks, the present royal house, &c. An interesting list of Coptic worthies under the Ayyubites is given in chapter 18. The author very seldom gives his sources; once or twice however he cites the chronicle of Severus. The book has a good index—a feature as rare as it is welcome.

From the same source comes a reprint of Maḳrizi's History of the Copts.[36] The rarity of the Bulaḳ, and even of Wüstenfeld's editions—the former, says the preface, now costs 3 guineas—is sufficient reason for this reprint. The Bulaḳ text is reproduced, even down to its impossible forms of many proper names.

M. Blochet is preparing a translation of Maḳrizi's *Sulûk*, and, as a preliminary, gives a long bibliography of the known MSS. relating to the mediaeval history of Egypt.[37]

No short popular account of the Coptic church based upon recent researches as yet exists in either English, French or German. The small book just published (in English) by Mr. de Vlieger may serve the purpose in some degree;[38] the appended bibliography shows the author to be at any rate acquainted with the principal Western works on the subject.

Mr. Groff is alone among Demotic students to give attention to the evidence—if evidence indeed there be—afforded by texts in that script for the beginnings of Christianity in Egypt. His latest studies[39] touch upon the language used by the earliest Egyptian converts. Certain formulae in Demotic papyri show, he holds, that they spoke an Aramaic idiom. Further, he sees Egypt in the "desert" to which Philip was sent (Acts viii. 26), and recognizes, in a thrice-recurring—but each time, alas! ill-written—Demotic group the name of that Apostle, invoked now as a foreign sorcerer; and thereon he builds a "most seductive hypothesis" of a prae-Marcian, non-Hellenized evangelization.

M. Revillout's second volume of Nicene studies has met with a rigorous criticism from the Abbé Batiffol,[40] who denies many of the author's conclusions relative to the authorship, date, &c., of the Sa'idic texts. The reviewer relies upon Revillout's assertion that none of his MSS. are anterior to the ninth century. It is, however, most probable that the best of them—that at Turin—is at least of the seventh century, while the Borgian MS. can now be proved to be not later than the second half of that century.

With the doubtful exception of the so-called encomium on Athanasius, which Dr. von Lemm has shown to probably represent one of the sources of Severus' Arabic history, no remnant has hitherto been recognized of a Coptic version of any of the chronicles popular in the sixth to eighth

centuries. Much interest, therefore, attaches to the discovery by Dr. Schäfer of a Sa'idic fragment of six leaves in the Berlin Museum showing a remarkably close relation to the chronicle of John of Nikiu, which has reached us only in an Ethiopic translation.[41] The text here treats of the conquest of Egypt by Cambyses. But, just as in John's chronicle, the conqueror is confounded with Nebuchadnezzar, and his subjects with the Assyrians; his Egyptian opponent is Apries, one of whose generals plans a revolt in Syria in the Persians' rear. With these incidents in common, it is difficult to deny some connection between the two works, though the nature of that connection is as yet obscure.

The name Edfu, by which the ancient Apollinopolis Magna is to-day known, is that too by which it is usually designated in Coptic texts. Prof. W. Max Müller has called attention to another name by which the town is mentioned in the Coptic Acts of the Third Council.[42] This name, *Sbeht*, gives the pronunciation of that of the primitive local god. Amélineau (*Géogr.* 463) had already remarked and located, but not explained the name.

The museum at Alexandria generously lent five Coptic legal documents of the 8th century from Nubia as an exhibit to the recent Congress of Christian Archaeology at Rome. There Prof. Krall studied them, and the results of his examination[43] form a sequel to his and the present writer's publications of similar texts (*v.* this Report, 1898-99, p. 60). From one of the protocols Prof. Krall is able to add another king—the fourth—to those already known from these and Arabic sources.

6. *Philological.* The invaluable *Lingua Ægyptiaca Restituta* is now among the rarest of Egyptological books, and M. Loret's previous studies fit him especially for the re-editing of the vocabularies which give Kircher's work its value. He prints[44] however but two sections of the *Scala magna*, those relating to animals and plants, and these he gives without comments from a quite modern yet more accurate MS. than Kircher's—or, at any rate, than Kircher's transcript. The two texts do not however differ materially. The author of the *Scala*, Shams er-Riâsah, of whom M. Loret professes to know nothing, could probably be proved identical with the well-known writer, who bore the same title, but is better known as Abû 'l-Barakât, the secretary of Baibars II* and author of the much-cited theological encyclopaedia, "The Lamp of Darkness."

In the *Zeitschrift* for 1895 Erman drew attention to the strange name,

* Brit. Mus. Arab. Cat. 561 *b*, infra. I owe this to Mr. A. G. Ellis.

Petbe, which seems to have been, down to the fifth century, the Egyptian equivalent for that of the god Kronos. Mr. Griffith has now shown[45] that (1) Kronos as a star was known in Egypt by the name of "The Avenger," and that (2) the Demotic word for "vengeance" is *petbe*, and has thus solved an interesting etymological difficulty.

7. *Miscellaneous*. The keepers of the Leyden Museum, MM. Pleyte and Boeser, are the first to issue a catalogue devoted exclusively to Coptic antiquities.[46] The publication comprises the objects in wood, ivory, metal and embroidery, as well as the inscriptions on stone and ostraca—the texts of which are given—and gives short descriptions of the MSS., all of which were fully published in the *Manuscrits coptes* of the same authors. The catalogue is excellently arranged, and prints several interesting texts for the first time.

All the principal museums contain collections of Coptic ostraca. Those belonging to M. Golénisheff have been recently edited and translated by Dr. Turaeff.[47] They number twenty-seven, and all come, as usual, from Thebes. Several very interesting texts are among them,—the letter of Christ to Abgar, extracts from homilies, lists of saints, legal documents, &c. Some of the persons who write or are referred to recur on other similar ostraca, and, as elsewhere, they appear to date from about the seventh century.

The latest addition to Coptic legal texts is another papyrus from Jêmé, in the possession of Lord Amherst. This document is a will, and is edited by the present writer as an appendix to Mr. Newberry's publication.[48]

A good summary of the history, extant remains, and modern studies in Coptic language and literature, has been given by Dom Renaudin.[49] The ultimate object with which the study of the language is recommended is the Romanizing of the Egyptian Christians. This is to be accomplished by the assistance of devout France.

Similar aims and the extent of their actual realization form the subject of an instructive article which appears in the organ of the Propaganda.[50] Its basis seems to be a missionary *relation* of 1898, and some statistical tables giving the increase of Romanists in two Upper Egyptian dioceses during the past two years. These tables show remarkable figures, which we have no means of controlling. Whole villages are represented as "converted" unanimously, while the local "schismatic" churches and Protestant schools are deserted. There is little doubt that the native church will make but a poor stand against the Roman organization, but it would be interesting to have the commentary, for instance, of the strong Presbyterian mission at Siût upon the statements of anonymous articles such as this.

Coptic studies have lost much by the death of W. de Bock, of the Hermitage Museum at St. Petersburg.[51] He had collected a large number of valuable antiquities and photographs, relating chiefly to the history of Christian art in Egypt, the subject in which he was especially interested, as well as MSS., ostraca and stelae. We are glad to hear that these are all soon to be published—the literary material by Dr. Turaeff.

W. E. CRUM.

P.S.—Prof. Revillout's important publication of the Louvre "Pesynthius" papyri [52] arrived too late for notice here.

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[17] *Theol. Lit. Z.*, 1900, 145.
[18] *Vizant. Vrem.*, vii. 215.
[19] *Arch. f. kath. Kirchenrecht*, 1898, 453; 1899, 68, 272, 241.
[20] *Rev. sémit.*, vii. 356; viii. 153, 253.
[21] *Rev. de l'or. chrét.*, iv. 455; v. 49.
[22] *Méms. de l'Acad. imp.*, viii[e] sér., iv.
[22a] *Le Sphinx*, 1899.
[23] *Byzant. Z.*, ix. 683.
[24] *Bull. de l'Acad. imp.*, v[e] sér., xii. 267.
[25] *Al-gumānah fi sirah al-ḳaddīsah Damyānah.* Cairo, 1899.
[26] *Röm. Quartalschr.*, xiii. 330.
[27] *Bessarione*, iv. 106.
[28] *Rev. de l'or. chr.*, iv. 105, 416.
[29] *Kitāb tartīb gum'ah al-ālām.* Cairo, AM. 1614.
[30] *Ḥūlāgy al-kanīsah al-Iskandaryyah.* Cairo, 1898.
[31] *Al-Mašrik*, 1899, 817.
[32] *Chants liturgiques coptes.* Cairo, 1900.
[33] *Kirchenrechtsquellen des Patr. Alexandrien*, 1900.
[34] *Vizant. Vrem.*, vii, 173.
[35] *Kitāb tārih al-ummah al-Ḳibtyyah.* Cairo, 1899.

[36] *Al-ḳawl al-ibrīzy lil 'allāmah al-Maḳrīzy.* Cairo, 1898.
[37] *Rev. de l'or. lat.*, vi.
[38] *The Coptic Church.* Lausanne, 1900.
[39] *Bull. de l'Instit. égypt.*, iii^e sér., 9, 191.
[40] *Rev. de l'hist. des relig.*, 1900, 248.
[41] *Sitz. d. kön. Preuss. Akad.*, xxxviii. 727.
[42] *Rec. de trav.*, xxi. 199.
[43] I do not know whence the reprint sent me is taken.
[44] *Ann. du serv. des antiq.*, i. 48.
[45] *Proc. Soc. Bibl. Arch.*, xxii. 162.
[46] *Catal. du mus. d'antiq.*,—*Antiquités coptes*, 1900.
[47] *Bull. de l'Acad. imp.*, 1899, x. 435.
[48] *The Amherst Papyri*, 59.
[49] *L'Université cath.*, 1899, 31.
[50] *Bessarione*, iii. 217.
[51] *Byzant. Z.*, ix. 619.
[52] *Rev. égypt*, 1900.

D.—FOREIGN RELATIONS.

I.—REPORT BY W. MAX MÜLLER.

THE nations of the Aegean Sea appear in an inscription published by DARESSY (*Rec. de Trav.* xxii. 2), as assisting Apries against Amasis. The newly discovered Egyptian name of Naucratis ("Pamarîti," according to MASPERO, *Comptes Rendues, Acad. des Inscr.*, 1899, p. 793) must be noticed here; as also an interesting inscription which mentions a "great closing fortress on the sea" (CAPART, *Rec. de Trav.* xxii. 106). Some "Mycenaean" vessels found in Egypt and figured by H. Wallis, *Egyptian Ceramic Art*, still await discussion. Much Egyptian or semi-Egyptian work is figured in a publication entitled *Excavations in Cyprus*, by A. S. MURRAY, &c. C. NIEBUHR, *Or. Litt. Zeit.* ii. 381, wishes to connect the Shakarusha pirates with the city of Sagalassos in Pisidia, refuting the old comparison with Sicily (cf. also *l. c.* iii. 70).

SAYCE, *P. S. B. A.* xxi. 195, gives a new copy of the names of Hittite cities recorded in the treaty with the Hittites at Karnak. BOISSIER, *Or. Litt. Zeit.* ii. 382, compares one of these names (Arenena) with Arnna-Xanthos in Lycia; but cf. *l. c.* iii. 69. VON BISSING, *Ä. Z.* xxxvii., 1899, 79, endeavours to prove that the so-called "Tyrian camp" in Memphis (Herodotus ii. 112) was originally a settlement of Hittite captives brought home by Thutmosis III.; this king, however, never waged war with the Hittites (*Or. Litt. Zeit.* iii. 73).

The Golénischeff Papyrus (to the edited text of which Golénischeff now adds some corrections, *Rec. de Trav.* xxi. 227) is treated by W. M. MÜLLER, *Mitt. d. Vorderas. Ges.* v. 1, in a study on the immigration of the

Philistines from Caphtor (hieroglyphic "Keptar," in the Ombos inscription) into Syria, giving also a facsimile of the London tablet with names from Keftyu (=Western Asia Minor).

Studies on the Amarna tablets are represented only by decipherments of the Mitanni language by JENSEN, *Zeit. für Ass.* xiv. 173, and L. MESSERSCHMIDT, *Mitt. d. Vorderas. Ges.* iv. 175 (almost exhaustive).

Messerschmidt proves that Dunip, the famous Syrian city, was a lost outpost of the Mitanni empire from the time when it embraced the whole of N. Syria, so that all wars of Thutmosis III. in this region were directed against that empire. The same conclusion is reached by SAYCE, *P. S. B. A.* xxi. 199. I. LÉVY, *Revue Sémitique* viii. 188, gives bold attempts at Semitic etymologies of the (doubtful) name of a wife of Rameses III. and of her father (Ḥubunrazant). W. M. MÜLLER, *Or. Litt. Zeit.* iii. 46, writes on the foreign nations mentioned in the tablet *Louvre C.* 1, giving his own copy; *ib.* 121 on the Asiatic country Zapi; *ib.* ii. 396 on the names of the Palestinian cities Jacob-el and Joseph (??) -el, in answer to Winckler's doubts (ii. 186); *ib.* iii. 105 he tries to prove that the Egyptian antiquities of Tell-es-Safîye in Palestine (*P. E. F. Quart. Stat.*, Jan. 1900) do not date from the time of Egyptian dominion (cf. stray finds of the same kind even in France, which date of course from Roman times, *Rev. Archéol.* 1900). F. LINDEMANN, *Sitzungsberichte Acad. Münich, Math. phys. Klasse*, 29, 71, *et. seqq.*, tries to prove that Egyptian influence and Egyptian signs can be traced on prehistoric weights in Italy and Germany (reviewed *Or. Litt. Zeit.* iii. 27). SPIEGELBERG, *Zeitsch. d. Deutsch. Morg. Ges.* liii. 633, proposes new Egyptian etymologies for certain Biblical names: Pash-hur= *pa(s)š-Ḥōr*; perhaps Ḥophni=*ḥfnw*, "tadpole;" Pu-ti-(=Egyptian *p-ede*, "gift of")el. He then proceeds to draw certain conclusions as to the influence of Egyptian religion in Palestine, reviving the theory that the golden calves were reminiscences of the Apis-bull and that Moses had an Egyptian name (i e. Lauth's "Mesu"). He even derives the name Jehovah, "Yahveh," from an Egyptian word *ḥwt*, "(four-footed) animals." This derivation is disallowed from the Semitic side by D. H. MÜLLER, *Wiener Zeit. für d. Kunde d. Morgenländer*, xiv. 172. A. KOENIG, *Neue Kirchliche Zeit. chr.* 1899, controverts the connexion of the *Bit-ya* of the Thutmosis-list with the divine name "Yahveh." Two Egyptian loan-words in Hebrew (*qeseth*, "inkstand" (?)=*gesty*, "palette"; *ʿaḥ*=*aḥ*, "brazier") are discussed by W. MAX MÜLLER, *Or. Litt. Zeit.* iii. 49. Against the first equation see GRIMME, *l. c.* 149; but his argument seems to be based on a misunderstanding. Semitic words in Egyptian, on the other hand, are collected in *Or. Litt. Zeit.* ii. 366, from Spiegelberg's *Hieratic Ostraca*,

and *ib.* iii. 207 from the Golénischeff Papyrus. See also *ib.* ii. 352 for further remarks on the subject, embodying notes from TH. NOELDEKE.

In *Comptes Rendus*, 1900, p. 150, De Voguë interprets a Phoenician inscription of the Ptolemaic period found by Maspero in Egypt.

References to the Punt expedition of Hat-shepsut are found in the Northampton stela published by SPIEGELBERG, *Rec. de Trav.* xxii. 118. The Arabic scholar, E. GLASER (*Mitt. d. Vorderas. Ges.* iv., 1899, 51), in writing upon "Punt," unfortunately treads much on Egyptological ground, and not with impunity.

NAVILLE, *Rec. de Trav.* xxii. 65, publishes some archaistic figures from the MacGregor collection representing African dwarfs, and Libyans: his discussion of the Libyan costume is interesting.

At the last Congress of Orientalists E. SCHIAPARELLI mentioned a papyrus at Turin containing hymns in a foreign language supposed to be Libyan.

II.—THE PALACE OF KNOSSOS IN ITS EGYPTIAN RELATIONS.

BY ARTHUR J. EVANS.

THE results of my excavations in what proves to be the prehistoric Palace of Knossos supply new and interesting evidence of the contact between Aegean and Egyptian culture in the Mycenaean and immediately preceding period. This evidence, as will be seen, is both of a direct and indirect nature.

The plan of the building itself, not yet completely excavated, with its large courts and numerous small chambers, and its long central corridor flanked by a succession of magazines, presents some striking affinities to Egyptian models. These resemblances, as in the case of certain architectural elevations seen on fragments of wall-painting, at times descend to details. Thus the chequer arrangement of dark and light squares on the façade of a Mycenaean shrine depicted on a fragment of miniature fresco recalls the decoration seen, for instance, over the door of a house from a VIth Dynasty tomb (Maspero, *Man. of Egypt. Arch.* Engl. ed. p. 21). A structural parallelism, moreover, is exhibited in the insertion between the capital of the columns and the beam above of a small rectangular cushion, though the columns themselves conform to the Mycenaean canon in gradually decreasing in diameter towards their base. The fine stone tank of the Throne-room seems also to point to Egyptian analogies, but in this case it was accompanied by a kind of *impluvium*

with a support of cypress wood columns. The clay and rubble walls of the inner rooms of the Palace, with their facing of painted plaster, recall the similar structural arrangement of Tell-el-Amarna, where the most finished frescoes were backed by Nile mud. The colours themselves of the frescoes—here as there, so singularly durable—must have been largely of the same composition.

A very beautiful adaptation of an Egyptian architectonic motive is seen in a tall stone lamp of porphyry-like material, the pedestal of which is shaped like a lotus column. Its section, however, is quatre-foil, and the carving round the upper surface of the receptacle shows a foliation of a free Mycenaean character. In this as in other instances it will be seen that the borrowing, when it took place, was not of a servile nature. Egyptian elements were taken over, but they were at the same time assimilated.

The indebtedness to Egyptian instruction in technical processes was, as usual in Mycenaean remains, very marked. Many fragments of vitreous paste were found of pale green and blue, and a brilliant lapis-lazuli colour. Various objects also occurred with green, black, and purple glazes covering a fine sandy core. Among these were flounced female figures of the usual Mycenaean character and of evidently indigenous manufacture. The most remarkable relic of this class was a spouted vase with a pale bluish-green glaze, of unique character, originally provided with two upright handles. Its form does not seem to find any close parallel in Egypt, and like the flounced ladies must be set down as of native fabric. The same must also be said of a series of glazed plaques and roundels for inlaying, most of which were found on the floor of the Throne or Council Chamber. Some of the roundels show a certain approximation in style and tone to those of Tell-el-Yahûdiyeh.

A special feature of the decorative art of Knossos seems to have been the inlaying of caskets with finely cut plaques of rock crystal. Some of these show traces of painting on their lower surface—in one case the fore-part of a galloping bull in the most exquisite miniature style. This "back-work on crystal," as it would have been described by sixteenth century writers,—paralleled by the rock crystal pommel from Mycenae,—seems also to have been an Egyptian art. Professor Petrie has compared the example from Mycenae with a rock crystal scarab painted inside, from Gurob.

When we come to examine the fresco remains in which the Palace was so exceptionally rich, a wide field of comparison at once opens itself. The brilliant and varied decorative designs show numerous points of resemblance to the motives of XVIIIth and XIXth Dynasty ceiling patterns,

though here again the borrowing was by no means of a literal kind. Among the artistic conventions of Egyptian origin may be noted the practice of surrounding the contours and branches of trees with a separate outline, within which the leaves and twigs are enclosed. It is also observable that in the execution both of patterns and figures the Cretan artist made the same preliminary use as the Egyptian of vertical and horizontal lines dividing the field to be decorated into small squares for the guidance of his brush.

It was not for nothing that Daedalos, according to the priestly tradition, sat at the feet of Egyptian masters. In view, however, of the counter influences which at Tell-el-Amarna and elsewhere this Minoan art of Crete seems to have exercised on that of the Nile valley, it is important not to leave out of sight the converse traditions which make Daedalos build the propylaeum of Hephaestos (Ptah) at Memphis, and receive divine honours in a neighbouring shrine (Diod. i. 97). The name of "Labyrinth," which really belongs to the Palace of Knossos, with its inner columnar shrines of the *labrys* or double axe,—the symbol of the Cretan and Carian Zeus,—was transferred back to the great Egyptian building on the shores of Lake Moeris.

What seems to be the only known example of Egyptian chiaroscuro, supplied by the wall-painting representing the young princesses at Tell-el-Amarna (see Petrie, *Tell-el-Amarna*, p. 15), finds an Aegean analogy in the frescoes of guardian griffins in the Throne-room at Knossos, where the lower parts of the bodies are shaded by hatched lines. The griffins of these frescoes are of the ornamental Mycenaean type, but unlike other known examples they are wingless and bear crests of peacock's plumes. A smaller version of the same monster occurs on a fragment of fresco in a miniature style from another chamber. In this case he bears a similar peacock's crest, but is provided with wings which show angular markings akin to those visible on the wings of the griffin of Mentu on Queen Aah-hotep's axe. Another fresco fragment of the same class exhibits a female sphinx in a decorative style resembling that of the griffin.

The landscape pieces, with flowering reeds and running water and fish below, that adorn other walls of the Throne-room at Knossos, recall in their choice of motives Egyptian paintings like the pavement of Tell-el-Amarna. This Nilotic tradition, which is very marked in the pictorial designs of Mycenaean Crete, is well brought out by the subject represented on a painted clay sarcophagus or "larnax" from a bee-hive tomb at Ligortino, some hours north of the site of Knossos, destroyed with the village itself during the recent insurrection. The design of this, which I had happily been able to copy, shows water-fowl among papyrus-like plants, one of which, as often in

Egyptian paintings, is seen pursuing a butterfly. These motives, parallels to which recur on some of the lentoid gems of the island, are specifically Nilotic and quite out of place in Crete. In this connexion it is worth observing that these clay sarcophagi which form so characteristic a feature in the Mycenaean sepulchral chambers of the island, and which have been erroneously supposed to represent houses, are, in fact, almost literal copies of the painted wooden chests of contemporary Egypt.

Still more interesting are the comparisons suggested by the paintings of life-sized human figures that decorated the corridor leading from the S.W. entrance of the Palace at Knossos and its southern propylaea. Here we see large processional scenes of strikingly Egyptian character. The succession of youths, perhaps in this case, too, tributaries, bearing vases set with precious metals, irresistibly recalls the procession of Keft chieftains on the walls of the Rekhmara tomb. Here, as elsewhere on the Knossian frescoes, the Egyptian conventions of flesh-colouring are maintained—ruddy-brown for the men, white for the women. The general attitude of the figures is also the same: the heels and toes of both feet are represented flat on the ground, but the modelling of the limbs is fuller and more advanced, the eye is partly in profile, the outline of the face is almost classically Greek. The hair, though dark and apparently curly, has not the triple locks rising above the forehead which distinguish some of the Keft chieftains in the Egyptian paintings; the mocassin-like leg gear is also replaced by simple anklets of blue beads; but the similarity of the general effect remains. The short tunic round the loins is of the same rich embroidered character, and in one case indeed we seem to detect a similar pattern. The sash that hangs from the front of the waist of the Keft youths ends at times in a kind of beaded fringe. Those of the Knossian procession show a beaded network hanging down from the projecting front of the tunic. Both fashions somewhat recall the pendent *uraei* of Egyptian princes. The most remarkably preserved of the youthful figures, that from the southern propylaea, bears in his two hands a long pointed vase, apparently of silver mounted with gold, which answers both to a typical Mycenaean ceramic form and to one of the most characteristic of the metal vases borne by the Keft chieftains.

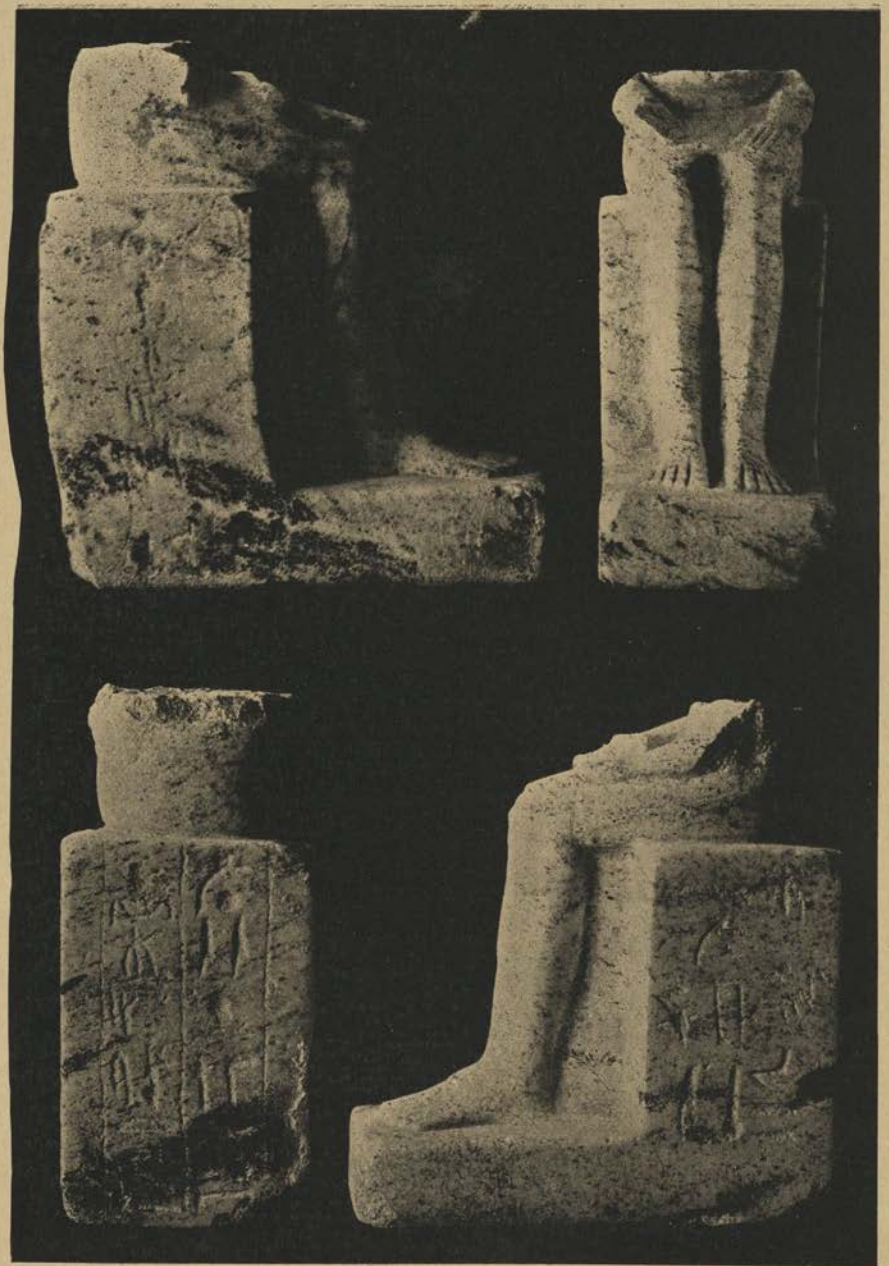
These parallels acquire additional significance from the appearance of some of the other characteristic forms of the Keft tributary offerings on clay tablets found in the Palace of Knossos, accompanied by linear Mycenaean inscriptions which apparently relate to the royal treasures. Conspicuous among these is a vase of the Vapheio type, ox-heads like the gold examples of the Rekhmara tomb, and objects with incurved sides which

recur there accompanied by the sign for copper, in connexion with the other valuables. In these we must recognize a usual form of early ingot, such as have been found in Sardinia and more recently in the Mycenaean bronze-founders' hoard at Enkomi in Cyprus. On the clay tablets of Knossos this representation is followed by the balance (the Greek τάλαντον) and cyphers that seem to be indicative of the value of the copper ingots in Mycenaean gold talents.

The clay tablets of the Palace of Knossos exhibit two independent forms of writing—the hieroglyphic and the linear—neither of which betrays anything more than an occasional resemblance to the Egyptian. Yet a certain number of parallels may be established, to some of which, in the case of the hieroglyphic series, I have already alluded in earlier papers on the prae-Phoenician script of Crete. On the new materials a variety of the Palace sign is specially frequent, and the so-called bee, or hornet, also recurs. The presence of these signs on clay documents, relating to the royal stores, certainly suggests at least the possibility that the meaning as well as the sign may in these cases have been taken over. In a more general way the analogy between the Cretan and Egyptian hieroglyphs is very striking, and it seems probable that the evolution of this island script in its conventionalized form was aided by a knowledge of the existence of the highly-developed Egyptian system. It is an additional proof of the intimate relations existing between Crete and Egypt under the XVIIIth and XIXth Dynasties.

The linear documents, which form the great bulk of the Knossian series, show a much more advanced method of writing, and the Egyptian parallels are here less in evidence. A sign resembling the *ankh* seems, however, to point to direct borrowing, and so also does another resembling the rectangle which holds the *ka*-name of Egyptian kings. The system of numeration, moreover, which I have now succeeded in elucidating, certainly shows a close parallelism with the Egyptian. The system is decimal. The units, consisting of upright strokes, are practically the same as the Egyptian. The tens are generally horizontal lines, which, however, at times show traces of curvature, suggesting an original derivation from the curved Egyptian form. The hundreds are circles, the lines of which are at times somewhat irregular and overlapping, thus recalling the Egyptian coil, which has the same significance.

It is impossible here more than to allude to the very important bearing of the existence of these early Cretan scripts on the question of the origin of the Phoenician alphabet. Taking the theoretic pictorial originals of the



See p. 65.

Slightly reduced.

DIORITE FIGURE FROM EAST COURT OF THE PALACE AT KNOSSOS.

Phoenician forms, as indicated by their names, it appears that over two-thirds of them correspond with actual types of one or other of the Cretan systems. The analogy, at any rate, is overwhelming; and it is not too much to say that, in view of this parallel evolution on opposite shores of the same East Mediterranean basin, De Rougé's theory of the origin of the Phoenician letters from hieratic forms, such as those presented by the Prisse Papyrus, must be definitely abandoned. It is possible even to go further and to see in the Semitic and Cretan characters members of the same generic group. A key to this phenomenon may eventually be supplied by the early Ægean settlement on the coast of Canaan, as represented by the Philistines. The fresh evidence, to which Dr. Wilhelm Max Müller (*Mitth. d. Vorderas. Ges.* 1900) has called attention, of the identity of Caphtor with the land of the Keftiu makes it more and more probable that the Biblical traditions were right in making Crete the original home of at least one large section of the Philistines. Gaza, itself, never forgot its Minoan foundation, and to its latest pagan period maintained the cult of the Cretan Zeus.

Hitherto we have been concerned with more or less indirect evidences of Egyptian contact with Crete during the last half of the second millennium before our era. Various relics, such as vases and sealstones, which lie outside my present scope, carry the proofs of this intercourse back to the time of the Old Empire.* So far as the Palace of Knossos itself is concerned a monument remains to be described which shows that direct relations existed between its royal house and the land of the Pharaohs at a date anterior to the great days of Mycenae. This is a small seated male figure of diorite (see Plate), the upper part of which is broken, but which bears hieroglyphic inscriptions on three sides. It was found in the great Eastern Court of the Palace.

Mr. F. Ll. Griffith, to whom I submitted photographs and squeezes of the inscription, reads and interprets it as follows:—

BACK:

RIGHT SIDE:

LEFT SIDE: (*sic*)

Back:—*Ymʾḫy ḫr ntr ʿ ʾnb pt | Yb-nb-ms-wʾzt(ṯ)*†*-wsr mʾʿ ḫrw.*

"Devoted to the Great God, Lord of Heaven Ab-nub-mes-wazet (?)-user, true of voice."

* See my *Cretan Pictographs, etc.*, and *Further Discoveries of Cretan and Aegean Script.*

† Apparently the name of the Aphroditopolite nome, the Xth of Upper Egypt.—ED.

Sides:—*Ym'ḥ Yb-nb-ms-w'zt*(?)-*wsr m'ʿ ḫrw* | *ms n ym'ḫt s't-Ḥthr m'ʿt ḫrw.*

"The Devoted Ab-nub-mes-wazet-user, true of voice, born of the devoted Sat-Hathor, true of voice."

Mr. Griffith observes that "the names are of Middle Kingdom style, such as lasted to temp. Thothmes III. of the XVIIIth Dynasty, but it would be impossible to find such a collocation of old names on an XVIIIth Dynasty monument. The epithet *m'ʿ ḫrw* "true of voice" for "deceased" excludes the period before the XIth Dynasty." He adds that, "the long compound name of the person figured is very strange and perhaps points to the last days of the XIIth or to the XIIIth Dynasty as the date of the statuette."

From the character of the name, combined with the style of the figure, both Professor Petrie and Dr. Budge assign the monument to the XIIth Dynasty. The fine style of the sculpture in such a hard material as diorite at least makes it unreasonable to suppose that the monument belongs to a period of confusion and decline such as succeeded the time of the XIIIth Dynasty. It must certainly be taken in connexion with the earlier elements of the Palace, of which the prae-Mycenaean painted pottery of the Kamaraes class (see J. L. Myres, *Proc. Soc. Ants.* 1895) forms a distinguishing feature. In the neighbouring houses, where this stratum was more fully explored by Mr. D. G. Hogarth, a very beautiful series of this early painted ware was obtained. Pottery of this style was found by Professor Petrie at Kahun in a XIIth Dynasty association, and he rightly insisted on its Aegean source. In one of the chambers of the Palace at Knossos pieces of fresco were found executed in the same prae-Mycenaean style, upon which is seen a figure of a youth gathering crocuses and placing them in an ornamental vase. This fact alone gives a sufficient idea of the high state of culture that prevailed within the Palace of Knossos at the end of the third or the beginning of the second millennium before our era, and sufficiently explains the civilized intercourse with the Egypt of the Middle Kingdom which was instrumental in conveying the diorite monument to the place where it was brought to light.*

* A bronze statuette of Amon Ra, wanting only the feet, was also found by Mr. D. G. Hogarth in the lower sanctuary of the Dictaen Cave. It is attributed by Dr. Budge to the time of the XXIInd Dynasty.

PROGRÈS DES ÉTUDES ARABES.

L'ANNÉE 1899-1900 a vu paraître une grande quantité de travaux dans toutes les branches des Études arabes. Seules, l'archéologie proprement dite et l'épigraphie n'ont pas été signalées par des découvertes importantes. L'archéologie arabe, en effet, ne rentre pas dans la programme de l'Egypt Exploration Fund ni du Palestine Exploration Fund, à peine dans la Deutsche Palaestina Vereins, et la section arabe de l'Institut français d'archéologie orientale venant seulement de recevoir une constitution définitive, les recherches archéologiques n'ont été dirigées jusqu'ici que par des savants isolés, en des points de la terre d'Orient très éloignés les uns des autres; elles ont donc été soumises à des ralentissements et même à de nombreux arrêts.

Ce n'est que récemment que la Direction des Antiquités en Algérie et en Tunisie a inscrit l'archéologie arabe dans son programme; sous la direction d'hommes éminents tels que MM. Gsell et Gauckler, cette branche ne peut manquer de faire de rapides progrès. La Direction des Antiquités de Tunisie a d'ailleurs commencé depuis deux ans la publication de monographies sur les principales mosquées de la Régence, où celles-ci sont étudiées en detail, principalement au point de vue architectural. En Algérie, des notes épigraphiques ont été recueillies par M. René Basset pendant sa mission dans la province d'Oran. M. Basset a relevé l'inscription Koufique la plus ancienne d'Algérie; elle date de 'Okba, conquérant de la Mauritanie au 1er siècle de l'hégire. Il a relevé également une inscription des Mérinides de Tlemcen (749 a. H.) et un grand nombre d'inscriptions tumulaires. M. Marçais a étudié plusieurs inscriptions du musée de Tlemcen, où il est fait mention de personnages morts de la peste. (*Bulletin archéologique du Ministère de l'Instruction publique.*)

En Egypte, le Comité de conservation des monuments arabes fait les plus louables efforts pour entretenir et restaurer les vestiges artistiques des siècles passés. L'année qui vient de s'écouler a vu les travaux de restauration poussés très activement, par les soins de l'architecte en chef du Comité, M. Herz-bey. La jolie mosquée d'Ikhmas al-Ishaqy au Caire étant entièrement restaurée, l'activité de l'architecte en chef s'est reportée sur la mosquée funéraire de Kaït-bey, aux tombeaux des Khalifes, où les touristes de cette année ont pu voir les échaffaudages. Ce travail achevé, on abordera sans doute la mosquée de Sultan Hasan, dont la restauration, qui demandera de grands sacrifices d'argent, s'impose absolument. Afin d'obtenir les crédits nécessaires à cette œuvre, M. Herz-bey a publié une

monographie intitulée: "La mosquée de Sultan Hasan," destinée à faire ressortir l'importance capitale de cet édifice pour l'histoire de l'architecture des Mamelouks. A côté de cette mosquée, dans une petite mosquée turque de la place Roumeîleh, M. Herz-bey a trouvé cette année un grand dallage en mosaïque de la bonne epoque; soigneusement nettoyée, cette oeuvre d'art a été transportée au musée arabe pour y être exposée. Disons à ce propos que le musée arabe, qui étouffe dans le local étroit à lui réservé dans la cour de la Mosquée de Hâkim, pourra bientôt étaler ses merveilles dans des salles beaucoup plus vastes. La première pierre du nouveau musée a été posée cette année en présence du Khédive. Le batiment, situé sur le boulevard Mehemet-Aly, est destiné à contenir à la fois le musée et la Bibliothèque Khédiviale. Parmi les autres travaux du Comité, signalons le Bulletin périodique où sont étudiés et classés non seulement les monuments historiques du Caire, mais aussi ceux du Delta et de la Haute-Égypte. Enfin des fouilles ont été exécutées, aux frais du Comité et sous la direction de M. Herz-bey, à plusieurs endroits de l'enceinte fortifiée du Caire et principalement à la tour appelée Bourdj Zefer, qui a pu être dégagée entièrement. L'année prochaine, l'activité de la section technique se portera au Vieux-Caire où des fouilles seront commencées sur les indications de M. Casanova, Directeur-adjoint à l'Institut français d'archéologie, dont les nouvelles études sur la topographie du Caire et de Fostât vont bientôt voir le jour.

Signalons aussi les fouilles exécutées par M. Gayet, aux environs de Damiette, pour retrouver des costumes et étoffes arabes dans les tombes datant des premiers siècles de l'hégire et dont il a consigné le résultat dans un petit volume intitulé "Le costume en Egypte," catalogue de la collection de costumes égyptiens qu'il a exposée à l'Exposition Universelle de Paris.

En Syrie et en Palestine, il n'est pas venu à notre connaissance que d'autres recherches aient été exécutées que celles du Palestine Exploration Fund pour l'archéologie Biblique. Mais nous avons vu paraître le tome III. du *Recueil d'archéologie orientale* de M. Clermont-Ganneau et le tome I^er^ des *Archaeological Researches in Palestine* (during the years 1873-74) par le même savant. Dans le premier de ces deux ouvrages, plusieurs articles nous intéressent: nous devons signaler, par exemple, les Chroniques syriaques relatives à la Syrie arabe, les notes sur le Haurân et Basân, la relation du voyage du sultan Kaït-bey en Syrie, l'épitaphe de Ya'mour d'Ascalon et la note sur un milliaire arabe d'Abd el-Melik. Le tome IV. du même recueil est déjà assez avancé; dans les livraisons 3 et 4, signalons: le *ratl* arabe et l'éponge américaine; les trois Karak de Syrie, etc. Les

Archaeological Researches in Palestine sont publiées par les soins du Palestine Exploration Fund ; le volume II. avait paru par anticipation en 1896. Le tome I^er^, qui vient de paraître, est consacré à Jérusalem et aux environs immédiats. M. Clermont-Ganneau y étudie les caractères spécifiques et distinctifs de l'architecture des Croisés ; mais la plus grande partie de l'ouvrage est consacrée à la topographie de la Ville sainte. Le Haram et ses alentours ont été soigneusement fouillés et ont révélé des textes grecs et arabes. Le chapitre intitulé : " the Kubbet es Sakhra " est une importante contribution à l'histoire si compliquée de la Mosquée d'Omar ; les dimensions de la mosquée ont été étudiées d'après les textes arabes. Signalons aussi l'identification du " Marché de Ste. Anne " avec le Soûq el-'Attarîn. M. Clermont-Ganneau a utilisé les sources arabes pour la résolution de ces problèmes topographiques, ce que l'on a négligé de faire jusqu'à présent. Fidèle à cette méthode, il a pu identifier le sanctuaire de Jacques l'Intercis avec la Zâwiyeh du cheikh Ya'qoub el-'Adjemy, d'après l'historien Moudjir ed-Dîn ; cette identification est combattue, dans la *Revue biblique internationale*, par le P. Hughes Vincent, qui préfère y voir l'Église St. Jacques le mineur, conclusion plus conforme aux recherches antérieures de M. de Vogüé et du Dr. Schick.

Si nous nous transportons plus loin vers l'Orient, nous trouvons un champ d'études qui, pour avoir été inexploré jusqu'ici, n'en est pas moins intéressant. L'archéologie arabe de Mésopotamie a été peu étudiée et beaucoup d'années s'écouleront avant que les archéologues puissent trouver dans cette terre inhospitalière la tranquillité qui leur est nécessaire pour diriger leurs recherches. Cependant la topographie de Baghdad a été étudiée, sinon sur place du moins sur les textes, en Europe, dans ces derniers temps, par M. Guy Le Strange et par nous. M. Le Strange, préparé à ce travail par des travaux antérieurs (" Description of Mesopotamia and Baghdâd ") a en terminé le premier son œuvre de reconstitution et en a annoncé la publication dans un article du *Journal of the Royal Asiatic Society*, " Baghdad during the Abbasid Caliphate (a topographical summary)." Le distingué orientaliste a retouché le plan de Baghdad qu'il avait donné en 1895 et il a retracé l'histoire des différents quartiers des deux rives du Tigre, d'après les données des géographes et des historiens Arabes. Ce travail pourra servir de base à celui qui ira sur place étudier la topographie de la capitale des Abbasides en attendant que des fouilles bien dirigées viennent mettre à jour les vestiges des édifices antérieurs à l'invasion des Mongols. Quoi qu'il en soit, on regrettera toujours, pour la description et l'histoire de Baghdad, l'absence d'un texte aussi clair et aussi détaillé que celui de Makrizi pour la topographie du Caire.

Signalons enfin dans le domaine de l'épigraphie: "Zwölf arabische Schriftafeln" de W. Ahlwardt, orné de 12 planches, et les "Études d'épigraphie arabe" du P. Ronzevalle dans la revue *Al-Machriq*; et, dans l'histoire de l'Art arabe, une étude sur l'architecture arabe en Espagne, sans aucune valeur scientifique d'ailleurs, publiée à Cracovie par M. Michael von Zmigrodski sous le titre "Geschichte der Baukunst der Araber und der Bauweise der Mauren in Spanien."

Géographie.—Plusieurs travaux géographiques ont vu le jour cette année. Nous devons mentionner tout d'abord l'édition en trois petits volumes du "Guide-Joanne pour l'Egypte," publiée sous la direction de M. G. Bénédite et dont la partie consacrée à l'architecture arabe est due à la plume de M. Herz-bey, qui a donné de nombreux plans de mosquées et d'édifices musulmans. La 5e édition du Handbuch de Baedeker, "Palästina und Syrien," vient également d'être publiée à Leipzig, avec un grand nombre de cartes et plans. Le grand ouvrage de M. Vital Cuinet sur la Turquie d'Asie est enfin terminé et la table alphabétique est annoncée pour la fin de l'année 1900. La géographie de la Mésopotamie a été particulièrement étudiée cette année. M. Fossey a donné dans le *Recueil de Travaux relatifs à l'Egyptologie et à l'Assyriologie* quelques notes sur la topographie de la Haute-Mésopotamie. M. le Baron Von Oppenheimer a publié un gros ouvrage en deux volumes, "Vom Mittelmeer zum persischen Golf durch den Haurân, die Syrische Wüste und Mesopotamien," accompagné de 4 cartes de Kiepert. Le Dr. G. Schumacher a publié dans la *Zeitschrift der deutschen palaestina Vereins* une étude intitulée: "Ergänzungen zu meiner Karte des Dscholân und westlichen Haurân." Mais le travail le plus intéressant est certainement le carnet de voyage du professeur Sachau qui, après avoir publié son livre "Reise in Mesopotamien," s'est remis en route pour explorer cette province mal connue. Son nouvel ouvrage, "Am Euphrat und Tigris," est le récit de sa campagne de 1897-98. Il est accompagné de 5 cartes détaillées.

M. Ahmed Zéky-bey a donné, dans le *Bulletin de la Société Khédiviale de géographie*, une étude sur la Description du Fayoum au VIIe siècle de l'hégire de Naboulsî, publiée l'année dernière par la Bibliothèque Khédiviale.

Enfin nous devons citer le voyage d'exploration de Théodore Bent en Hadramaut, Oman et Sokotora, publié après sa mort par Madame Bent, son intrépide compagne de voyage, sous le titre "Southern Arabia."

Histoire.—Les études historiques ont obtenu la même faveur que les années précédentes. Nous avons vu paraître la 3e édition du livre célèbre de Sir W. Muir: "The Caliphate, its Rise, Decline and Fall," édition con-

sidérablement augmentée. Cet ouvrage trouvera toute la faveur qu'ont obtenue les deux premières éditions ; il est seulement regrettable que certaines parties trouvent un développement démesuré, au détriment d'autres époques non moins intéressantes.

M. S. Lane-Poole a publié deux intéressants petits volumes de vulgarisation historique, le premier consacré à Saladin, le second aux Sultans Mamelouks, d'après les historiens orientaux et en grande partie Makrizi. Ils attireront l'attention du public sur les époques de l'histoire de l'Égypte musulmane qui sont certainement les plus intéressantes puisqu'elles coïncident avec l'apogée de la civilisation, de l'architecture et de l'art arabes. Ces deux ouvrages sont ornés de nombreuses gravures d'après des photographies. Remarquons à ce propos que quelques-unes des photographies données par M. Lane Poole ont déjà paru dans le travail de M. Casanova sur la Citadelle du Caire (" *Mémoires de la mission française* ").

" L'histoire d'Alep de Kemal ad-dîn " que publiait M. Blochet depuis deux ans dans la *Revue de l'Orient latin*, est maintenant terminée ; on en a fait un tirage à part. C'est la traduction du manuscrit de la Bibliothèque nationale intitulé " Zoubdat Haleb," dont de nombreux extraits ont déjà été publiés depuis le commencement du siècle. Après avoir achevé ce travail d'une importance incontestable pour l'histoire des premières croisades, M. Blochet a commencé dans la même *Revue* la traduction du " Souloûk," le grand ouvrage historique de Makrizi, consacré à l'histoire de l'Égypte pendant la période mamelouke. Une longue introduction précède l'ouvrage ; M. Blochet y donne une bibliographie très complète de l'histoire d'Égypte.

Mais le travail historique le plus important de cette année est le 4e volume de la grande collection des Historiens orientaux des Croisades, publiée par l'Académie des Inscriptions et Belles-Lettres de l'Institut de France. Ce volume, consacré en grande partie au " Kitâb ar-Raudateîn " (livre des deux jardins) d'Aboû Shâma, a été rédigé sous la direction de M. Barbier de Meynard.

M. G. Le Strange a publié, dans le *Journal of the Royal Asiatic Society*, le récit de la mort du dernier Khalife abbaside, d'après le manuscrit du Vatican de l'historien Ibn al-Fourât.

La question de l'étendue du royaume ghassanide avant l'Islam a été étudiée par le P. H. Lammens dans un article du *Machriq* intitulé : " Les Ghassanides, ont-ils possédé Damas ? "

Signalons enfin la réimpression du célèbre ouvrage d'Ibn Ishâq, " Das Leben Muhammad " (Sîrat ar-Rasoûl), texte arabe publié par Wüstenfeld en 1850 et épuisé depuis longtemps, et l'étude historique sur les rois persans de M. E. G. Browne, publiée dans le *Journal of the Royal Asiatic Society*

sous le titre : "Some account of the Arabic work entitled nihayatu 'l-irab fi akhbari l'furs wa'l'Arab."

Théologie.—L'étude de la théologie musulmane et des sectes religieuses a provoqué de nombreuses recherches cette année, parmi lesquelles nous citerons en première ligne la thèse de M. René Dussaud sur la religion des Nosaïriens. L'auteur y étudie les origines lointaines, l'histoire et les dogmes de cette secte qui a joué un grand rôle dans l'histoire de la Syrie au moyen-âge et dont de nombreux groupements se trouvent encore dans les massifs montagneux de la Syrie du Nord. A la fin du volume, M. Dussaud donne le texte arabe du Coran des Nosaïriens. Comme complément de ce travail, M. Dussaud a fait une communication à la Société asiatique de Paris (publiée dans le *Journal*) sur l'influence de la religion des Nosaïriens sur la doctrine de Rashid ed-dîn Sinân.

Dans le *Bulletin de la Société neuchâteloise de géographie*, M. J. Spiro (de Lausanne) a donné un article de vulgarisation sur les Yézidi, ou adorateurs du diable.

"Le Livre de la création et de l'histoire," d'Aboû Zeid Ahmed ben Sahl al-Balkhî, texte arabe publié par M. Cl. Huart, est une utile contribution à l'histoire des sectes religieuses musulmanes. Cet élève du célèbre philosophe Al-Kindî donne dans son livre de piquants renseignements sur les sectes anthropomorphes, dualistes, panthéistes, sur les Harraniens, Motazelites et autres. Il discute même certaines questions qui agitaient les esprits à cette époque, telle que celle des attributs divins et celle de la prédestination.

Le livre de M. Pautz, "La Révélation de Mahomet," est un plaidoyer d'une grande indulgence en faveur de la réforme du prophète arabe.

M. Le Châtelier, dans son intéressant ouvrage, "L'Islam dans l'Afrique occidentale," étudie la propagation de la religion de Mahomet et des nombreuses sectes religieuses dans les parties les plus reculées du Maghreb et notamment au Sénégal et au Soudan. Fruit de longues et patientes recherches, cette étude éclaire d'un jour nouveau ces contrées un peu négligées par les Orientalistes, et dont M. Houdas, le premier, a commencé à s'occuper l'année dernière en publiant le texte de "L'Histoire du Soudan" (critique Goldziher).

A ce champ d'étude se rattache le livre de M. René Basset, "Les sanctuaires du Djebel Nefousa," où sont énumérés les principaux saints du désert maghrébin.

La doctrine du libre arbitre dans le Coran a été étudiée dans *l'American Journal of Semitic languages and literatures*, par M. W. Patton, dont nous connaissons les études antérieures sur Ibn Hanbal et ses doctrines.

Sir W. Muir a traduit de l'arabe le livre intitulé: "The Torch of Guidance to the Mystery of Redemption."

Signalons enfin l'article de M. Martin Schreiner dans le Journal de la Société Asiatique allemande, "Beiträge zur Geschichte des Theologischen Bewegungen im Islâm," et l'étude de M. V. Charbonnel sur l'origine musulmane des Jésuites.

Philosophie.—Dans le domaine de la philosophie pure, nous trouvons en première ligne la remarquable monographie de M. Carra de Vaux sur Avicenne, sa vie, ses œuvres et sa doctrine. M. Carra de Vaux avait déjà publié dans le *Journal asiatique* de l'année dernière une traduction de la Kaçidah d'Avicenne sur l'âme. Poursuivant ses travaux sur le même philosophe, il a exposé dans son livre l'histoire générale de la philosophie arabe jusqu'à l'avènement d'Avicenne. Les systèmes d'Al-Kindî et de Farabî y sont admirablement exposés. Arrivant enfin à Avicenne, comme au terme de cette évolution des idées philosophiques, M. Carra de Vaux développe la doctrine de ce penseur en cinq chapitres: la logique, la physique, la psychologie, la métaphysique et la mystique. Une carte de la Perse termine l'ouvrage. C'est certainement la première fois qu'une étude claire et méthodique d'une époque philosophique arabe paraît en France depuis *l'Averroës* d'Ernest Renan. M. Carra de Vaux, qui avait passé plusieurs années de sa vie à étudier le système de Gazalî et qui avait donné un résumé de son "Livre de la Rénovation des sciences religieuses," a continué ses recherches sur ce même philosophe en traduisant dans la *Muséon*, de Louvain, son traité intitulé "La Destruction des philosophes," dans lequel Al-Gazalî oppose les uns aux autres les systèmes des différents philosophes, ses prédécesseurs, afin de réduire à néant toutes leurs théories.

Deux autres travaux importants ont vu le jour en Allemagne. Citons d'abord: "Die philosophischen Abhandlungen des Jaqûb ben Ishâq Al-Kindi" du Dr. Albino Nagy. Ce sont des opuscules du célèbre philosophe qui ont déjà été traduits en latin. Ce mathématicien du 3e siècle de l'hégire consacra une grande partie de sa vie à traduire les traités d'Aristote et d'Alexandra d'Aphrodise. Dans ceux qui ont été édités par le Dr. Nagy, Al-Kindî expose les théories de la scolastique arabe surtout en ce qui concerne les cinq essences. Sa psychologie est résumée dans son traité de l'Intelligence.

Un élève d'Al-Kindî, Al-Farabî, a été étudié par M. Fred. Dieterici dans son travail: "Der Musterstaat von Alfarabî," publié à Leide cette année. La cité modèle est la conclusion de toute la théorie philosophique d'Al-Farabî. On y chercherait vainement une application de la politique platonicienne, cependant on doit admirer ces principes d'une morale pure

et élevée que concluent à l'avènement d'une république aristocratique embrassant toute la terre habitée.

M. Moritz Steinschneider, dont les travaux sur la philosophie arabe sont célèbres, a donné dans le Journal de la Société Asiatique allemande quelques monographies sur les premiers philosophes et traducteurs arabes, qui sont, pour la plupart, d'origine chrétienne ou juive. C'est ainsi que les deux articles de M. Steinschneider sont consacrés à Masardjaweih, Maschallah, Sahl ben Bischr, Sahl al-Tabarî et Âlî ben Sahl. Dans la même revue, M. Burnstein a fait quelques observations sur Maschallah.

Sciences.—Ici encore nous retrouvons le nom de M. Carra de Vaux, qui a donné, dans la revue allemande *Bibliotheca mathematica* de Leipzig, la description d'un manuscrit arabe d'Oxford traitant de la mécanique grecque, représentée par les noms de Héron, de Philon et d'Archimède.

M. A. de Motylinski a publié sous le patronage du Gouvernement général de l'Algérie, la traduction d'un petit traité d'un astronome moderne inconnu, Mohammed el-Mogri. Ce traité est intitulé "Les 28 mansions lunaires des Arabes." Chaque mansion (*manzel*) est décrite en vers arabes, dont la traduction est accompagnée d'un commentaire. La conclusion de ce traité est que les divisions de la sphère sont essentiellement solaires. On sait que le système des manâzil a dû être emprunté à l'Inde et transmis par les Arabes aux astronomes juifs du moyen-âge.

M. C. A. Nallins a publié le texte arabe d'un autre traité astronomique d'Aboû 'Abdallah Muhammad b. Sinân al-Battânî, plus connu sous le nom d'Al-Batégni ou Albategnius. Ce texte, établi d'après les manuscrits de l'Escurial, sera suivi d'une traduction latine. Cette publication est placée sous le patronage du Reale osservatorio di Brera à Milan.

Les éclipses de soleil de Médine ont été étudiées dans la *Wiener Zeitschrift für die Kunde des Morgenlandes*, par M.M. Rhodokanakis et Mahler, dans leurs articles intitulés "Ueber zwei zu Al-Madina gesehene Sonnenfinsternisse."

M. Moritz Steinschneider a donné dans la même revue une liste de noms de pierres et de plantes, dans son article "Heilmittelnamen der Araber."

Grammaire, Lexicographie.—Cette année a vu paraître le dernier fascicule de la traduction du célèbre traité de grammaire de Sibawaihî par M. Jahn. Le "Kitâb Sibouya," dont l'autorité est incontestée par les grammairiens arabes, a été publié il y a une dizaine d'années par M. H. Derenbourg. M. Jahn s'est servi de cette édition pour faire sa traduction dont les fascicules se sont succédés sans interruption depuis six ans. Cette œuvre de longue haleine rendra les plus grands services aux grammairiens

modernes qui voudront connaître les théories grammaticales des célèbres écoles de Basra et de Koufa.

Plusieurs articles intéressants sur la grammaire arabe ont été rédigés par les P.P. jésuites de Beirout dans le revue *Al-Machriq*. Le P. Anastase Carme a étudié la syntaxe désinentielle chez les Arabes et a donné dans un autre article quelques observations sur les mots arabes dérivés du Grec. La revue *Al-Machriq* a fait en outre une enquête sur l'emploi de la particule ب avec l'aoriste dans le vulgaire; les réponses parvenus au journal ont été publiées.

D'autre part, M. Kampffmeyer a étudié l'origine du préfixe marocain *ka* dans un article intitulé "Beitrage zur Dialectologie des Arabischen," paru dans la *Wiener Zeitschrift für die Kunde des Morgenlandes*.

Le Prof. Socin a publié un article sur les noms propres ("Die arabischen eigennamen in Algier") dans le Journal de la Société Asiatique allemande, et un autre sur les noms de lieux ("Liste Arabischer Ortsappellationen") dans la *Zeitschrift d. deutschen Palaestina-Vereins*.

Le Dr. Winckler a continué les études de Wellhausen sur les noms des mois arabes, pour former une introduction à un travail sur la tradition arabe sur les débuts de l'Islam ("Altorientalische Forschungen").

L'étude de la paléographie arabe a fait un grand pas, par suite de la publication par le museé de Berlin des papyrus arabes au Fayoûm, et qui sont conservés dans ce musée. Les fac-simile de ces papyrus avec les transcriptions ont paru dans la collection intitulée "Aegyptische Urkunden." Ces papyrus sont, pour la plupart, des contrats de vente ou de transmission de propriété; beaucoup d'entre eux sont mutilés et présentent de nombreuses lacunes qu'il est souvent difficile de compléter. Si ces documents n'apportent pas de modifications importantes à nos connaissances sur la législation de la propriété au début de l'Islam, ils présentent en revanche un grand intérêt au point de vue topographique.

M. J. De Goeje a étudié dans le Journal de la Société asiatique allemande la valeur et la signification du mot سوق (Sûq). M. Noeldeke a consacré à la langue arabe une section importante de son livre remarquable "Semitic languages."

Aux études dialectales de cette année, ajoutons le vocabulaire de M. Nallino, "L'Arabo parlato in Egitto." L'Égypte forme, au milieu du monde musulman, comme un ilôt au point de vue linguistique; l'arabe d'Égypte, surtout dans les grandes villes, est beaucoup moins pur que dans les provinces les plus reculées du Maghreb. M. Spiro a publié, il y a quelques années, un dictionnaire arabe-anglais du dialecte du Caire; c'est un livre du même genre que vient de publier M. Nallino, avec la différence

toutefois que les mots arabes y sont remplacés par leur transcription en caractères latins, ce qui présente de grands inconvénients, les orientalistes n'ayant pas encore adopté de transcription unique.

M. Du Pré Thornton vient de faire paraître à Londres une petite grammaire arabe littéral à l'usage des commençants. Les règles les plus essentielles y sont exposées avec beaucoup de clarté et accompagnées de nombreux tableaux de paradigmes.

Signalons aussi la réimpression du vocabulaire généalogique et étymologique ("Kitâb al-Ishtiqâq") d'Aboû Bekr Mohammed ben El-Hasan ibn Doreîd, texte arabe publié en 1850 á Leipzig par M. Wüstenfeld et depuis longtemps épuisé.

Droit.—Les études juridiques ont été un peu négligées cette année. A peine avons-nous à signaler trois ou quatre travaux importants. Le livre que vient de publier M. Mercier à Constantine mérite cependant une mention spéciale. C'est le "Code du Hobous ou Ouakf." On sait que ces fondations pieuses, dont les établissements qui en sont dotés ne touchent que l'usufruit, sont régies par une législation spéciale, qui offre de nombreuses complications comme toutes les parties de la législation musulmane. Ce sont ces règles que M. Mercier a essayé de rendre accessibles aux jurisconsultes et aux orientalistes.

Un des textes juridiques les plus importants nous est maintenant connu grâce à la traduction qu'en a donnée le Comte Léon Ostrorog. C'est le traité de droit public musulman du célèbre Aboû l'Hasan Alî ibn Mohammed ibn Habîb el-Mawerdî, dont le titre arabe est "El-Ahkam es-Soultaniya." M. Ostrorog a accompagné sa traduction d'une sérieuse annotation d'aprés les sources orientales.

M. Ignaz Goldziher a étudié une autre question intéressante, celle des consultations juridiques, dans un article du Journal de la Société asiatique allemande, intitulé "Über eine Formel in der jüdischen Responsenlitteratur und in den Mohammedanischen Fetwâs."

M. D. B. Macdonald a exposé le développement de la jurisprudence musulmane dans un petit volume paru à Hartford cette année.

Littérature.—L'Histoire de la littérature arabe de M. Brockelmann est maintenant terminée. Il est inutile de faire l'éloge de ce travail qui a déjá reçu, depuis bientôt trois ans que le premier fascicule a fait son apparition, les suffrages des savants les plus autorisés. Cette vaste encyclopédie de la culture littéraire arabe comble une lacune importante dans nos études et complète admirablement les travaux antérieurs de Kremer et de Hammer-Purgstall.

La traduction des 24 dernières "séances" de Hariri par le Dr. Steingass

est également achevée. Grâce à ce travail d'un grand mérite, l'œuvre du célèbre littérateur nous est entièrement connue. La langue si pure mais si recherchée d'Al-Harirî demandait un interprète d'une singulière audace ; la traduction de M. Steingass est en tous points digne d'éloges.

La traduction des " Mille et une nuits " par M. Mardrus se poursuit très activement. Le 7e volume vient de paraître. Cette traduction, destinée, il est vrai, non aux orientalistes, mais seulement aux lettrés et au grand public, a donné lieu à de vives critiques, parmi lesquelles nous citerons les articles de M. Gaudefroy-Demombynes dans la *Revue Critique*.

Il n'en est pas de même de la traduction du " Kitâb al-Mostatraf " par M. G. Rat, qui a été bien accueillie par le monde savant et encouragée par la Société asiatique de France. Cet ouvrage important, dont le deuxième volume vient de paraître, est un recueil de morceaux choisis, anecdotes, proverbes et citations poétiques, classés par ordre de matières, chaque chapitre commençant par les versets du Coran et les traditions qui se rapportent aux matières traitées dans le chapitre, pour finir par des sujets d'une gravité beaucoup moindre. L'auteur de ce livre est, comme on le sait, le shaikh Chihâb ed-Dîn Aḥmad al-Absîhî. On ne peut contester l'utilité de cette traduction pour la connaissance du folk-lore et de la langue arabe vulgaire.

M. Friedrich Schwally a publié à Giessen le 1er volume du Kitâb al-Mahâsin wal-Masâvî d'Ibrahim ibn Mohammad al-Baihaqî, littérateur qui florissait sous le Khalifat d'al-Moktadir (908-932). M. C. H. Becker a édité à Berlin les " Manâqib 'Omar ibn 'Abd al-'Azîz " d'Ibn Gauzi. M. August Haffner a publié dans la *Wiener Zeitschrift für die Kunde des Morgenlandes* le " Kitâb al-Moufaddalyyât " (كتاب المفضليات), édition préparée par Thorbecke d'après le manuscrit de Ste. Sofie.

Dans le *Machriq*, nous trouvons une étude du P. Cheikho sur Nasrallah Trablousi, poète arabe mort en 1845, et un extrait d'un livre inédit de Thaâlibi, intitulé ثمار القلوب فى المضاف والمنسوب publié par le P. Anastase Carme. Le même arabisant a commencé à publier les séances d'Ibn Mari, littérateur arabe mort en 1193, d'après le manuscrit de la mosquée Haidarkhani à Bagdâd.

Une nouvelle édition du livre de Kalila et Dimna vient de paraître à Beirout ; le texte arabe entièrement vocalisé est accompagné de notes en arabe par Khalîl al-Yazidji. À signaler aussi deux petits volumes mis en vente par la librairie Tourky, au Caire : le premier, " Taḥrîr al-Merât," est de Qasim Emîn, le second, " Tarbyyat al-Merât wa'lhidjâb," est de Mohammed Tal'at Harb.

M. Zettersteen a publié à Leipzig " Die Alfige des Ibn Mu'tî," d'après

les manuscrits de Berlin, de l'Escurial et de Leide, et M. Peritz a étudié deux anciennes versions arabes du livre de Ruth. Dans la *Jewish Quarterly Review*, M. Steinschneider a donné un article intitulé "An introduction to the Arabic literature of the Jews." Cette littérature est extrêmement considérable et a fourni la matière de nombreux travaux. Disons à ce propos que le Congrès de l'Histoire des Religions, réuni à Paris en Septembre, 1900, a émis le vœu qu'un comité international d'arabisants soit formé pour dresser un inventaire de la littérature juive arabe, de la littérature arabe chrétienne et en général de toute la littérature arabe non musulmane.

Signalons enfin, dans le Journal de la Société asiatique allemande, l'article de M. Theod. Noeldeke sur la légende d'Alexis, l'étude de M. Horovitz intitulée "Zur geschichte von der verschlagenen Dalîla," et le livre de M. Martin Hartmann "The Arabic Press of Egypt" (analysé par Kern).

Bibliographie.—Les fascicules 3 et 4 de la "Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans L'Europe chrétienne de 1810 à 1885," de M. Victor Chauvin, ont paru dans le courant de cette année. Dans le 3e fascicule, nous trouvons les ouvrages sur Louqmane et les fabulistes, sur Barlaam et sur Antar et les romans de chevalerie. Le 4e fascicule est consacré aux "Mille et une nuits," dont la bibliographie déjà si considérable, augment de jour en jour. M. Chauvin cite notamment toutes les éditions orientales de ce recueil de contes; le 5e fascicule ne sera probablement que la continuation de celui-ci, la matière étant loin d'être épuisée.

M. Edm. Doutté a publié le "Bulletin bibliographique de l'Islam maghrébin," répertoire devenu nécessaire à tous ceux qui s'occupent de ces régions occidentales. Cette œuvre de patience est très complète; la critique en a été faite par M.M. Chauvin et Seybold.

Parmi les catalogues de manuscrits publiés cette année, nous devons mentionner en première ligne le catalogue des manuscrits mazdéens de la Bibliothèque nationale de Paris. Ce catalogue, comprenant les manuscrits zends, pehlvis, parsis et persans, a été dressé avec beaucoup de science et de méthode par M. E. Blochet, du département des manuscrits de la Bibliothèque nationale. Le même orientaliste vient de terminer le catalogue des manuscrits arabes, persans et turcs de la collection Schefer, achetés par l'Etat à la mort de ce savant.

Un autre travail important pour la bibliographie arabe est le catalogue des manuscrits arabes de la grande mosquée de Tunis, dont le 1er fascicule vient d'être rédigé par M. Roy, secrétaire du gouvernement tunisien. Ce

1er fascicule est consacré aux manuscrits historiques, parmi lesquels on remarque des exemplaires, inconnus jusqu'ici, d'ouvrages de grande valeur.

Nous trouvons aussi beaucoup d'ouvrages arabes, traduits en persan, dans le catalogue des manuscrits persans des mosquées de Constantinople, publié par M. Horn dans le Journal de la Société asiatique allemande.

Cette société, qui possède une bibliothèque orientaliste très considérable, vient de faire paraître le 1er volume de son catalogue. C'est M. Aug. Müller qui l'a rédigé sous le titre de "Katalog der Bibliothek der Deutschen Morgenländischen gesellschaft." Il est à souhaiter que cet exemple soit imité par les autres sociétés asiatiques d'Europe, les travaux bibliographiques étant de ceux qui rendent le plus de services à une science, comme la nôtre, qui a été l'objet de tant de recherches depuis le commencement du siècle.

C'est pourquoi nous ne manquerons pas de citer la publication par la maison Otto Harassowitz du catalogue de la bibliothèque du célèbre orientaliste Alfred von Kremer.

Études Hymiarites.

Les recherches sur l'Arabie ancienne se poursuivent activement. Depuis une trentaine d'années seulement que les premières inscriptions hymiarites ont été déchiffrées, l'épigraphie hymiarite a fait de grands progrès, et cependant nous devons nous contenter des inscriptions dédicatoires que les explorateurs du Yémen rapportent en grand nombre. Aucune fouille n'a pu être encore pratiquée dans ce désert inhospitalier et aucune découverte archéologique n'est venue jusqu'à présent détruire ou affirmer nos conjectures sur la civilisation des anciens habitants de l'Arabie méridionale. Le déchiffrement des inscriptions a permis cependant aux orientalistes de connaître en grande partie le panthéon hymiarite. Au point de vue linguistique, la théorie tendant à accorder aux racines arabes une plus large place qu'aux racines hébraïques dans la langue hymiarite semble gagner du terrain. Toutefois nous attendons toujours l'inscription bilingue que dissipera nos dernières hésitations. Les sémitisants allemands sont depuis longtemps à la tête de ce mouvement épigraphique ; leurs travaux sur l'hymiarite forment une littérature déjà considérable.

Pendant l'année 1899-1900, nous avons eu à enregistrer plusieurs articles intéressants dans le Journal de la Société asiatique allemande.

M. Franz Prætorius a étudié la grand inscription de la rupture de la digue de Marib dans son article "Bemerkungen zu den beiden grossen Inschriften von Dammbruch zu Merib." Dans son article Sabäisch "Person" il a analysé le sens du mot גרב in Sabéen. Signalons aussi les notes de M. W. Fell intitulées "Südarabische Studien," et l'article de M. Fritz Hommel "Eine Katabanische Inschrift." Dans la *Wiener Zeitschrift für die Kunde des Morgenlandes*, M. D. H. Müller a traité une question grammaticale importante dans son article "Der angebliche Ersatz des Artikels durch das Pronomen."

L'expédition archéologique organisée par l'Académie de Vienne dans le Yémen a rapporté de nombreux documents, dont M. D. H. Müller a rendu compte dans sa publication consacrée aux résultats scientifiques de cette mission et intitulée "Die Südarabische Expedition der Kaiserl. Academie der Wissenschaften in Wien."

M. Mark Lidzbarski, dont les travaux sur l'épigraphie sémitique du nord sont bien connus, a commencé cette année la publication de l' "Ephemeris für semitische Epigraphik," destiné à enregister ses notes. La première livraison est parue à Giessen.

En France, M. Hartwig Derenbourg a publié dans la *Revue Archéologique* un catalogue des monuments sabéens et hymiarites du museé d'archéologie de Marseille, avec le déchiffrement des inscriptions et quelques reproductions photographiques. M. Halévy, dans la *Revue sémitique*, a étudié la question de savoir si les Arabes figurent dans les inscriptions sabéennes ; sa conclusion a été de donner au mot le sens de nomades en général.

La merveilleuse collection de textes, publiée par l'Académie des Inscriptions et Belles-Lettres de l'Institut de France sous le titre de *Corpus inscriptionum sémiticarum*, vient de s'enrichir d'un nouveau volume par suite de la publication du 3e fascicule du "Corpus" hymiarite. Cette livraison, dont M. H. Derenbourg est l'auteur, est consacrée à la région Hamdânite. On y trouve les inscriptions de 'Amrân, Kaukabân, Sibâm bait Akyân, Nadjr, Ḥâz, 'Errên, Bait Gufr, Kurbât, Ru', Banî Zubaîr, Raida, Djir'ân, Djabal Thanain, Nâ'at, et 'Uṣam. L'ouvrage est accompagné d'un bel atlas donnant la reproduction de chaque inscription.

Le travail que M. Estevez Pereira a publié cette année à Lisbonne (Société de géographie) quoique ne touchant pas directement aux études arabes, fournit néanmoins de précieux renseignements sur l'Arabie ancienne. C'est le texte et la traduction d'un document éthiopien traduit vers le XIe siècle sur la version arabe perdue, relatant le martyre de St. Arethas et de ses compagnons persécutés par un roi juif du Nedjrân.

Nécrologie.—La mort du Prof. Socin a causé une émotion profonde parmi les Orientalistes l'année dernière. Il était depuis longtemps le doyen des études arabes en Allemagne et sa Grammaire arabe élémentaire devenue classique, se trouvait entre les mains de tous les débutants. M. Kautzsch a consacré à ce regretté savant un article biographique dans la *Zeitschrift der Deutschen Palaestina-Vereins.*

GEORGES SALMON.

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MAP OF EGYPT I.

FROM THE DELTA TO BENI SUĔF.

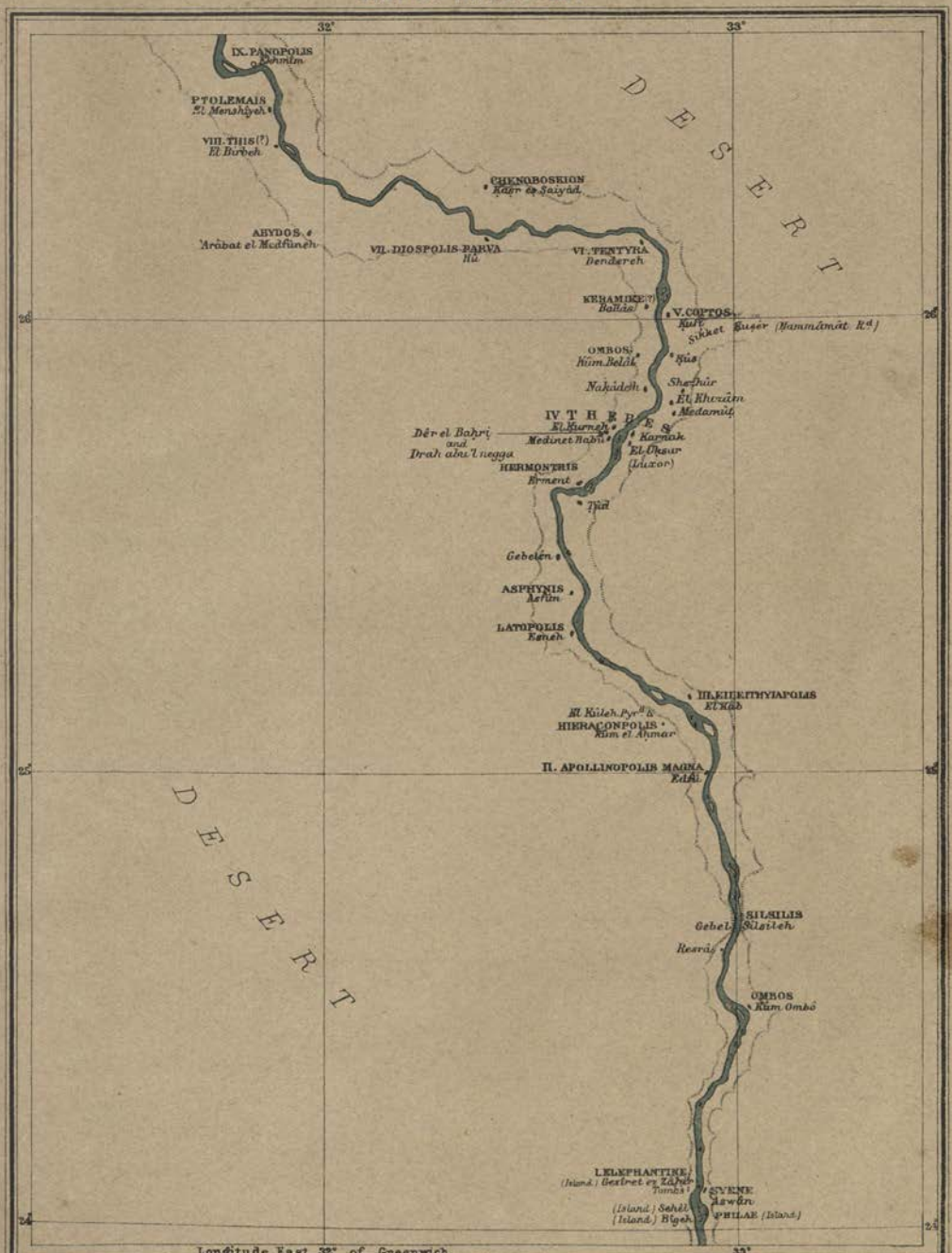
London, Swanston's Geogl. Estabt.

MAP OF EGYPT II.

FROM BENI SUÊF TO EKHMÎM.

Stanford's Geogl Estabt

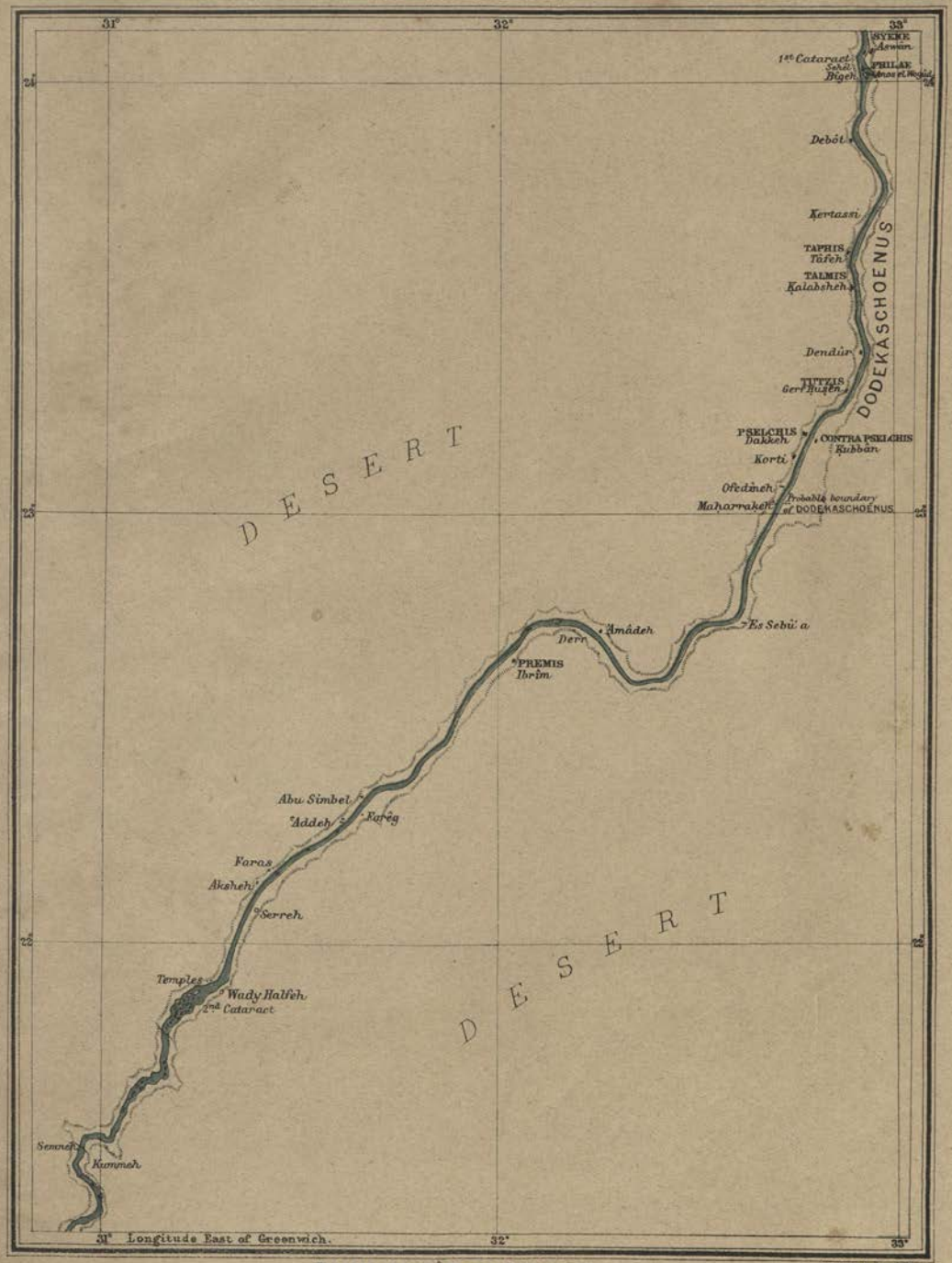
MAP OF EGYPT III.



FROM EKHMÎM TO ASWÂN.

Stanford's Geogl Estab.t

MAP OF EGYPT IV.



FROM ASWÂN TO SEMNEH.

Stanford's Geogl. Estabt.

MAP OF EGYPT V.

FROM SEMNEH TO KHARTÛM.

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